

American Indian Tribes of the Southwest



Michael G. Johnson • Illustrated by Jonathan Smith

Men-at-Arms • 488

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Series editor Martin Windrow

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THE AMERICAN SOUTHWEST

There is no consensus over the geographical limits of the Southwestern Indian culture based upon archaeological research. Mexican academics have concentrated their work much farther south, leaving the Indians of northern Mexico adjacent to the US border poorly understood. The specific cultural features that distinguish these peoples within the boundaries of the USA include pit-houses; adobe and masonry structures; religious and ritual structures (*kivas*); agriculture with irrigation, crops including maize (corn), beans, squash, cotton and tobacco; decorated pottery, basketry; domesticated turkeys and dogs; and the weaving of cotton or later wool. While never universal in place

or time, many of these features were widespread and persistent among the sedentary peoples of presentday New Mexico and Arizona during the historic period.

From roughly north to south, there are four major physical divisions within the region. The first are the Rocky Mountains, with numerous forested ranges, where winter snows feed the Colorado, Rio Grande and Pecos rivers. There is little arable land, but many large game animals. The second – and major – part of the Southwest is the Colorado plateau, characterized by sandstone mesas, deep canyons supporting piñon pine and juniper, and sparse grassland. Third is the “basin and range,” which includes the southern half of Arizona and New Mexico, marked by expanses of dry desert; and fourth are the High Plains, extending east beyond the Pecos.

As elsewhere in North America, the study of linguistics and ethnology has arranged the Indian peoples into “tribes” determined by language and culture, but these classifications are not always recognized by the Native American peoples themselves.



SOUTHWESTERN INDIANS BEFORE WHITE CONTACT

Archaeological sites in the San Pedro Valley in southern Arizona have revealed the remains of mammoths killed with stone weapons dated to about 12,000 years ago. As the climate became warmer and drier the prehistoric peoples began to gather natural foods such as roots, nuts, seeds and other vegetable products to supplement their hunting. Between about 5000 and 200 BC, phases of a gradual transformation of subsistence in southern Arizona and western New Mexico are identified; these are typified by moves toward seed-gathering and more permanent settlements, although finds of projectile points confirm that hunting remained important. A similar but later *Hakataya* desert culture is identified in western Arizona.

The *Mogollon Culture* developed in the mountainous area of SW New Mexico and SE Arizona c. 500 BC–AD 1450. Rudimentary farming of maize now accompanied the planting of beans and squash, also of Meso-American Indian origin. Semi-underground *kiva* ceremonial chambers built of timbers covered with earth appeared during this Mogollon period. A particular style of pottery identifies an important phase of this culture in the *Mimbres* period, AD 1000–1150.

The *Hohokam Culture*, c. 300 BC–AD 1400, began in the southern Arizona desert, particularly along the Gila and Salt rivers. These peoples developed complex irrigation canals for their corn, and grew cotton.

They were skilled artists and craftsmen in shell and bone; they developed textiles, basketry, thinner but stronger pottery, and improved building techniques (e.g. the Casa Grande site). The Piman peoples claim to be descended from the Hohokams.

In the “four corners” area where the present states of Utah, Colorado, New Mexico and Arizona adjoin, a culture developed that is called *Anasazi* – “the ancient ones” – by the Navajo. This was characterized by increases in sedentism and agriculture during the “Basketmaker” periods, 250 BC–AD 700. The later Developmental Pueblo Period (Pueblo I and II) saw a rapid rise in population, and innovation in pottery, food storage and agriculture. Masonry homes replaced pit-houses, and the architectural wonders of Chaco Canyon (Pueblo Bonito) and Mesa Verde were built during the Great Pueblo Period (Pueblo III) of AD 1100–1300. After this period, drought forced the people to move south, primarily to the Rio Grande Valley, Zuni and Hopi.

This so-called Regressive Pueblo Period (Pueblo IV and V), AD 1300–1700, brought instability. Into a substantially sedentary and farming culture there arrived from the Plains, probably during the 15th century, a predominantly hunting, gathering and raiding people, the Athabascans – the ancestors of the Navajo and Apache of historic times. Finally, from about 1540, came the Spanish invaders.

Maricopa women gatherers, c. 1907. This tribe originally lived in the lower Colorado River country, but were driven south by tribal warfare, to settle along the Gila River in southern Arizona. This Yuman people were encountered by Onate in 1605, and Kino in 1702. (Photo Edward S. Curtis)

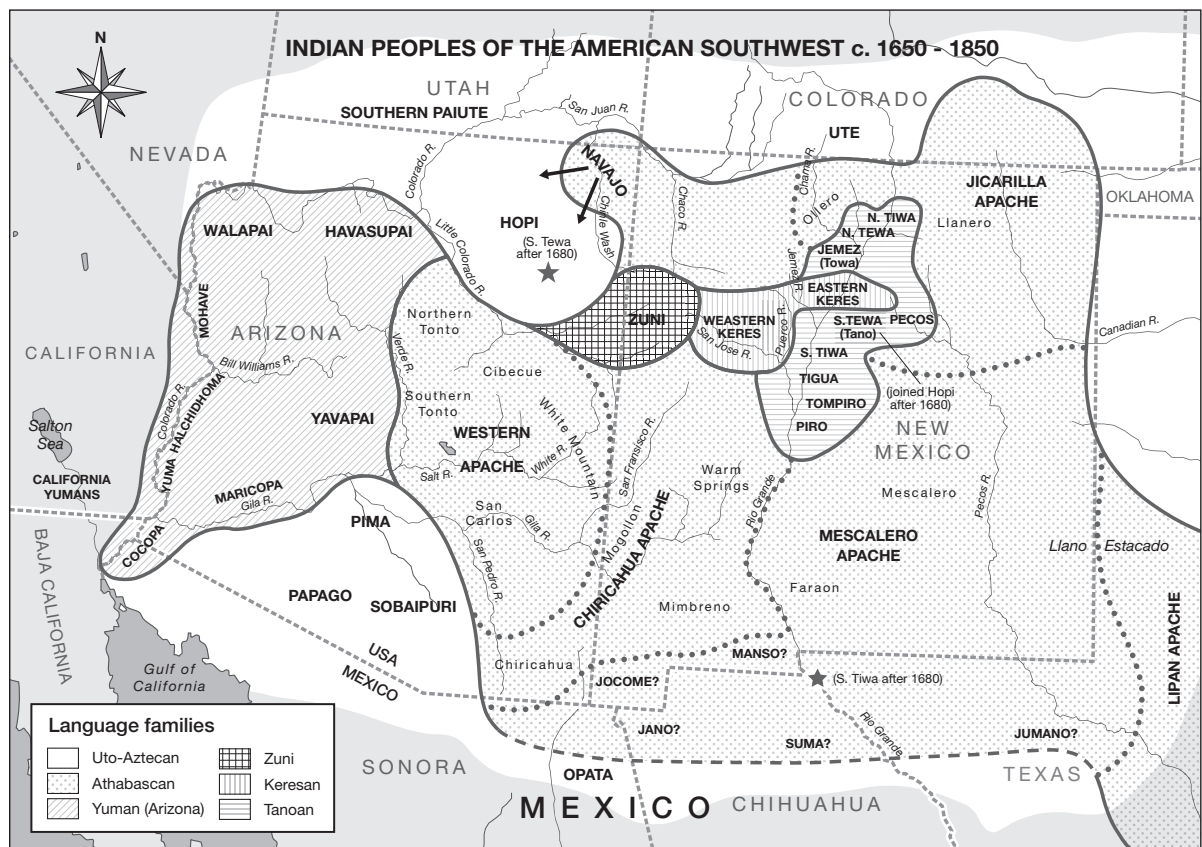


THE SPANISH INVASION

The Spanish exploration of the Southwest began with the Narvaez expedition of 1527. Having navigated around the northern coast of the Gulf of Mexico and being shipwrecked off Texas, the survivors crossed part of the Southwest on foot; just four men found their way to their countrymen's settlements in Mexico (New Spain) in 1536. One survivor, a "Moor" named Estevan, later retraced his route north to reach the Zuni Pueblo (town) of Hawikuh; he was followed by a Franciscan, Niza, who returned south on hearing that Estevan had been killed.

Prompted by their tales, in 1540 Francisco Coronado led an expedition of soldiers and Mexican Indians north from Compostela, searching for the gold and silver of the fabled "Seven Cities of Cibola." He took Hawikuh by storm, and sent out his lieutenants in various directions: Tovar, who fought the Hopis; Cardenas, who reached the Grand Canyon; and Alvarado, who went north to Taos Pueblo and south along the Rio Grande. Coronado led a main party across the Southern Plains to an Indian town, Quivira, probably inhabited by a Caddoan people. At the same time Alarcon had led a naval expedition to the head of the Gulf of California to link up with Coronado's overland expedition, but they failed to meet. Alarcon was the first known European to contact the Yuman peoples of the lower Colorado River.

For more than 40 years after Coronado there were no significant Spanish expeditions northward, until 1583, when Espejo, with a few



Lipan Apache man and woman, c. 1830, after a painting made north of the Rio Grande by Lino Sanchez y Tapia (see Ewers, 1969). Note the man's buffalo robe, and firearm in a buckskin guncase; the early 17th-century Spanish explorers reported that the Plains Apache, from whom the Lipan descended, were already skilful horsemen who hunted buffalo. The woman seems to wear the typical Apache female costume of a cape over a separate skirt.



Two Chiricahua Apache warriors with bows and arrows, 1888. The long arrows are probably of composite construction, with a heavier wooden foreshaft tanged into a cane shaft. Ancestors of the Apache arrived on the Texas and New Mexico plains as hunter-gatherers around the end of the 15th century. Armed with the sinew-backed bow, these proto-Apacheans hunted buffalo, antelope and deer, collected wild plant food, and lived in both *tipis* and *wickiups*. By 1592 they had penetrated as far west as Zuni, and by 1625, into Arizona. By then they were probably mounted, which greatly increased their range both for trading with and raiding Indian Pueblos and Mexican settlements.



soldiers and more than 100 Zunis searched for precious metals in what is now central Arizona. In 1598 Onate, a wealthy Basque silvermine owner from Zacatecas, Mexico, was ordered to begin formal colonization of New Mexico. He assembled 400 colonists including women and children, with livestock, and reached the Rio Grande near modern El Paso. Moving north, he claimed the area for Spain, and established a ruthless governorship at San Juan Pueblo. The colonists demanded tribute and supplies from the villagers, and when a few soldiers were killed Onate retaliated savagely against Acoma Pueblo, killing hundreds. The Spanish imposed a system of government on each Pueblo, establishing Catholic missions and suppressing native religion. Under Spanish rule the number of Pueblo villages in the Rio Grande Valley would decrease from 66 in 1540 to 19 by 1840.

In 1601, Onate's expedition across the Southern Plains met several tribes including Apache and Caddoan peoples. In 1604 and 1605 his last major expeditions were west to the Zuni and Hopi villages, and beyond to the Colorado River, but after founding New Mexico's capital at Santa Fe he was recalled.

By 1630, Spanish Franciscan missionaries were claiming 60,000 converts, and the colonizers were building garrisons, towns and ranches. The Spanish brought significant changes to native culture by introducing new building techniques, cattle, horses, sheep, goats, and European fruits. However, their greatest impact was on Indian population numbers, which were drastically reduced due to the introduction of European diseases. In 1540 about 100,000 village Indians in 40 groups had lived in about 80 Pueblos and other farming settlements in presentday Arizona and New Mexico; after the devastating smallpox epidemic of 1780 the remaining sedentary population had been reduced by two-thirds. (The more nomadic Navajo and Apache were less affected.)

THE TRIBES

YUMAN

A closely related linguistic group of the lower Colorado River valley in western Arizona, southern California and Baja California, Mexico. Those within Arizona can be grouped into the Upland Yuman (Havasupai, Walapai and Yavapai), the Colorado River branch (Yuma, Mohave and Maricopa), and the Delta branch (Cocopa).

Havasupai

Closely related to the Walapai, they lived in Havasu Canyon close to the confluence of Havasu Creek with the Colorado River, but their territory once extended across the Coconino Plateau to the south. In early times they occupied the canyon floor only in spring and summer to grow edible plants and grasses for seeds; in winter they hunted antelope, deer and mountain sheep on the plateau. They first encountered Spanish explorers as early as 1540; they were visited by Garces in 1776, and contact with Anglo-Americans began in the 1850s. A small 500-acre reservation was established in the canyon in 1882 but was later extended to include part of the plateau. Their population was never more than a few hundred; in 2001 it was reported by the Bureau of Indian Affairs (BIA) as 674 people.

Walapai (Hualapai, Pai)

Inhabiting an area bounded by the Colorado River and the arid plateaus between the Coconino Plateau and presentday Lake Mead, they rarely numbered more than 1,000, scattered in small bands of two or three families. They had limited contact with the Spanish, but feuded with Americans after 1866, and for a period were forced to live on the Colorado River Reservation with the Mohave. In 1883 they obtained a reservation in their own territory. In 2001 they numbered 1,921.

Yavapai

The Yavapai claimed the area between the Verde Valley and Colorado River in the west, and from approximately modern Flagstaff to the Gila River in the south. Between 1583 and 1605 a number of Spanish explorers passed through, but they had limited Anglo-American contact before the 1860s. Incursions by prospectors and miners led to feuds and massacres, until subdued by Col George Crook in 1872. For 25 years from 1875 most were forced to live on the San Carlos Apache Reservation; there was some intermarriage, and the Yavapai have often been referred to as the "Mojave-Apaches." Reservations were established at Ft McDowell in 1903, Camp Verde in 1914, Prescott in 1935 (called Yavapai Reservation), Clarkdale, and Middle Verde. In 2001, 939 were enrolled at Ft McDowell, 159 at Prescott, and 1,763 at Camp Verde and the other reservations.

Yuma (Quechan)

They occupied the Colorado River bottom lands between the Cocopa and Mohave, close to the confluence of the Gila and Colorado rivers. Alarcon passed through in 1540, and Kino paused in their villages en route to California in 1698. In 1779 the Franciscan Garces established a mission, but this was destroyed in 1781. The California Gold Rush of



A Yuma man photographed playing a flute in c. 1890; note his face and body paint.

Yellow Feather, a Maricopa woman photographed by F.A. Rinehart in 1898. This tribe, who settled in western Arizona, excelled in basketry, and were also known for their women's beaded capes.



1849 led to pillaging by white migrants. In 1884 a reservation was established, largely in California, but since the land was mostly too arid for agriculture the Yuma have relied heavily on waged work. In 2001 the BIA reported 2,668 enrolled. A few women have continued to produce elaborate beaded capes and other tourist items.

Mohave (Mojave)

Settlements were scattered along the Colorado River bottom lands from presentday Lake Mead to the Needles. More warlike than their neighbors, they were traditionally hostile to the Pima, Papago, Maricopa and Cocopa. Alarcon may have reached their territory in 1540; Onate met them in 1604, and Garces in 1775–76. The gold rush brought inevitable friction, and Ft Mohave was built in 1859 to maintain peace. The tribe were assigned to the Ft Mohave Reservation established in 1865, and to the Colorado River Reservation. In 2001 the BIA reported 1,082 enrolled at Ft Mohave, perhaps including some Chemehuevi, but others were at the Colorado River Reservation.

Maricopa

Thought to have been originally part of the Yuma, they were driven up the Colorado River and along the Gila in pre-Spanish times by the Mohave, and then further eastward. During the early 1800s they absorbed remnants of other Yuman tribes from the lower Colorado River. Late in the 19th century they were settled on the Gila River and Salt River reservations, and today are part of the Pima–Maricopa enrolled there.

Cocopa

At first Spanish contact in 1540 it is estimated that some 3,000 lived in the Colorado River delta in Baja California. Those living in Arizona have two small reservations near Somerton, reported with 880 people in 2001; others are in Mexico.

PIMAN

A large sub-group of the Uto-Aztecan language family, comprising the Pima and Papago (together called Upper Pima) in Arizona, and the Lower Pima in Sonora, Mexico.

Pima (Akimel O'odham)

At the time of contact they occupied the Gila River valley, but their own traditions place their origins in the Salt River valley. They are probable descendents of the Hohokam Culture which occupied southern and central Arizona for over a thousand years until c. AD 1400, when their elaborate irrigation systems declined and disappeared. They attribute the large adobe ruins in their country, including Casa Grande, to their ancestors. Padre Kino was among them in 1694, and they had successive contacts with Spanish clergy and military during the 18th century. They were settled on the Gila and Salt River reservations (shared with the Maricopa), and the Ak-Chin Reservation (shared with the Papago). In 2001, 20,479 were enrolled at Gila River, 7,371 at Salt River, and 679 (mixed with Papagos) at Ak-Chin.

Papago (Tohono O'odham)

They still live in roughly their historic territory, the vicinity of modern Tucson in the Santa Cruz River valley, and extending south into Sonora. Padre Kino was probably the first European of note to visit the Papago, in 1687, when they numbered about 6,000 people. By 1731 the mission of San Xavier del Bac had become one of the first permanent white settlements in Arizona. They were also visited by Garces between 1768 and 1776; by then they were acquiring horses and cattle, and in a short time became proficient cattlemen. Their homeland came under American control with the Gadsden Purchase of 1853; they generally lived peacefully under the new government, despite occasional clashes with white ranchers over grazing and water rights. In 1874 and 1882 the San Xavier and Gila Bend reservations were set aside, followed in 1917 by the Sells Reservation (now called Papago Reservation). In 2001 some 25,588 were enrolled at the Papago, San Xavier and Gila Bend reservations, with 679 (mixed with Pimas) at Ak-Chin Reservation.

ATHABASCAN (ATHAPASKAN)

A family of Indian languages spoken in northern Canada and Alaska. During the period AD 1200–1500 substantial numbers of these peoples migrated southward through the Rocky Mountain states, probably on the eastern side as far as Texas, and finally moved to occupy territories west of the Rio Grande in New Mexico and Arizona. Prior to the process of separation into the Apachean and Navajo peoples they were semi-nomadic hunters and gatherers living in small, scattered bands. These Plains Apaches established trade relations with the Pueblos, and by 1625 were firmly settled west of the Rio Grande. This southwestern division of the language family divides into the Navajo, Western Apache (San Carlos), Chiricahua-Mescalero, Jicarilla, Lipan, and a small branch who attached themselves to the Kiowa tribe, the Kiowa Apache.

APACHEAN

The first record of an Apachean-speaking people west of the Rio Grande was made near Zuni Pueblo in 1582, but it is uncertain when the ancestors of the Western Apache first penetrated modern Arizona. After Coronado's expedition of 1540 the major thrust of Spanish exploration and colonization affected the peoples of New Mexico and Texas, and little is known of the Indians north of the Gila River before the late 1600s. The acquisition of the horse gave the Apache a greatly extended network of trading and raiding relationships, stretching between the Hopi villages and the Spanish settlements in Sonora. By the 18th century some agriculture had been adopted from the Pueblo or Navajo to supplement their plant-gathering and hunting subsistence.

In 1765–80 hostilities between the Apache and the Spanish intensified, but a new policy was conceived following a major reorganization of the administrative structure of New Spain from 1786. This sought to subdue the Apaches by encouraging residence in the vicinity of the missions and *presidios* (garrisons), thereby “taming” them by modifying their cultural and material life through growing dependence on the white man's goods. However, after Mexico won its independence from Spain

in 1821 this policy lapsed due to the new government's lack of funds, and the Apaches resumed intensive raiding into Sonora. The capture for adoption of Mexican women and children altered their genetic composition, though their language, mythology, ritual and social organization remained largely unaltered. (The exception were the Lipan people, who had extensive contact with the Spanish in Texas.)

The presence of the Apacheans in the Southwest is considered relatively recent by many investigators, who believe that the Querechos (1541), Teyas, Vasqueros (1630) and Mansos reported by Spanish explorers on the Southern Plains or in northern Mexico were Apaches. An archaeological site at Dismal River, Nebraska, from c. 1675 has been attributed to the Plains Apache. The Western Apache, whose historic territory lay south of the Navajo, may well have preceded them into their subsequent locations in New Mexico and Arizona.

In 1981 the numbers of Apache still speaking their native languages were given as: Western Apache, 12,000; Mescalero-Chiricahua, 1,700; Jicarilla, 800; Kiowa Apache, 20; and Lipan, just 3.

Western or San Carlos Apache (Coyotero)

During the period 1848–53 when Arizona and New Mexico became part of the US, the Western Apache consisted of five major sub-tribes, each again divided into small bands, all located within presentday Arizona. The five sub-tribes and their constituent bands were:

- (1) San Carlos proper. Four bands: Apache Peaks band in Apache Mtns northwest of Globe; Arivaipa band on Arivaipa Creek; Pinal band between the Salt and Gila rivers; San Carlos band around the San Carlos River.
- (2) White Mountain. Two bands: Eastern White Mountain band in the region of the Upper Gila and Salt rivers; Western White Mountain band between the Eastern White Mountain and San Carlos bands.
- (3) Cibecue. Three bands: Canyon Creek band on Canyon Creek; Carrizo band on Carrizo Creek in Gila County; Cibecue band on Cibecue Creek.

- (4) Southern Tonto. The major Mazatzal band in the Mazatzal Mtns, plus six very small bands near the Verde and Tonto rivers.
- (5) Northern Tonto. Four bands: Bald Mountain band south of Camp Verde; Fossil Creek band on Fossil Creek; Mormon Lake and Oak Creek bands, both south of Flagstaff.

Each of these five sub-tribal groups had its own hunting territory and farming sites, where persons primarily related by blood or marriage formed large extended families. They also had a system of matrilineal clans that were not bounded by local groups, but had clan members scattered throughout Apache territory. Marriage within the same clan was not allowed, and most marriages were monogamous. Leaders were selected from local band chiefs, for their strength of character and their ability to promote consensus. Raids were organized in response to a food shortage or to avenge the death of a kinsman, with small parties of 5–15 men usually attacking in the mornings. However, war parties of up to 200 men were not uncommon, under a single chief or a religious medicine man appointed to afford protection or instil the will to fight.

White Mountain Apaches, c. 1880; from 1873 some were moved to the Ft Apache Reservation north of the Salt River, and others to Camp Grant on the San Pedro River. The man wears a Navajo blanket, and a buckskin war cap heavily decorated with feathers – those of the owl, eagle and turkey were favored.



After the Gadsden Purchase of 1853 the US insisted the Apaches cease raiding Mexican settlements across the border, but hostilities followed the discovery of gold in Northern Tonto country in 1863. In 1871, 75 Western Apaches were massacred at Camp Grant by a mob from Tucson, after which a policy to collect the Apaches on reservations was instigated, both to encourage farming and stock-raising, and ostensibly so that they could be protected from white violence. Land was set aside around Ft Apache for the Cibecue and some White Mountain Apaches, and around Camp Grant for other White Mountain bands and the San Carlos Apaches. Camp Verde became the location of the Tonto Apaches, as well as some unrelated Yavapai. During 1874–77 the US Dept of the Interior began to concentrate the warlike Chiricahua together with the Western Apache at San Carlos; this policy provoked persistent outbreaks (see below, “Apache Wars.”)

The San Carlos and White Mountain Apaches have successfully moved into the cattle-ranching and lumber businesses, and recently into tourism. The total population for all Apache tribes in 1680 has been estimated (probably too conservatively) at only 5,000. Numbers have risen steadily since the 1910 census gave 6,119 exclusive of the Kiowa Apache; there were a grand total of 21,572 in 1992. In 2001 the BIA reported 12,900 enrolled at Ft Apache and 11,916 at San Carlos, plus 2,000 Tonto Apache and Yavapai at Camp Verde, Middle Verde, Rimrock, Clarkdale and Payson.

Chiricahua Apache

The Chiricahua lived in the rugged area west of the Rio Grande in SW New Mexico and SE Arizona, and into adjacent Mexico. They were divided into four bands:

- (1) Chiricahua band proper, in the Chiricahua Mtns of SE Arizona.
- (2) Mimbreno band, in the Mimbres area of SW New Mexico.
- (3) Mogollon band, in the Mogollon Mtns of New Mexico.
- (4) Warm Springs band, at the head of the Gila River, New Mexico.

No specific mention of the Chiricahua was made by Niza in 1539 or Coronado in 1540; 17th- and 18th-century missionaries reported the Jocomo and Jano peoples, who were probably Chiricahua. In 1853 the Gadsden Purchase was a prelude to American hostilities with the chiefs Mangas Coloradas and Cochise, who were unhappy with the reservations assigned and the treatment of their people. After Cochise died in 1874 the Chiricahua Reservation around Ft Bowie, Arizona was closed, and the Indians were transferred to either the San Carlos Reservation between the Salt and San Francisco rivers in east-central Arizona, or the Mescalero Reservation around Ft Stanton in south-central New Mexico. During the late 1870s and early 1880s bands led by – among others – Victorio and Geronimo left the San Carlos Reservation for the Sierra Madre Mtns in Mexico, raiding both sides of the border and evading large military forces by brilliant hit-and-run tactics (see below, “Apache Wars”). Successive campaigns by Gen Geroge Crook and Col Nelson Miles gradually forced their surrender, with Geronimo finally submitting in 1886.

These Chiricahuas were sent to Florida as prisoners of war; they were held for eight years, but it was 25 years before they were given the choice of living either near Ft Sill, Oklahoma, or on the Mescalero Reservation

Chasi-ta, son of the war chief Bonito of the Warm Springs band of the Chiricahua. Photographed in c. 1890, he plays a one-stringed “fiddle” with a bow – a popular Western Apache instrument. In the background, note the *tus* of twined basketwork, caulked with a vegetable paste and sealed with pinetree pitch to hold water or food.



Naiche (Nahche), second son of Cochise, rode with Geronimo and led many Chiricahua raids on small white settlements between 1881 and 1886. Captured by Col Miles, he was transported successively to Florida, Alabama and Oklahoma. Here he is photographed in 1898, wearing the formalized uniform of the US Indian Scouts. General Crook had employed hundreds of Apache scouts, but from March 1891 the number in the Dept of Arizona was reduced to just 50 – though that was still more than in any other regional department. (Photograph F.A. Rinehart)



Posed studio portrait of a Mescalero Apache man holding a painted shield and a lance, c. 1880. The Mescalero were not quite as warlike as the Western Apache or the Chiricahua, but they were similar in language, culture and traditions.



in New Mexico. In 1913, 187 Chiricahuas settled with the Mescaleros and 84 chose to remain in Oklahoma. The former branch are no longer reported separately; the Ft Sill Apaches numbered 488 in 2001, but almost no speakers of their language remained.

Mescalero Apache

Closely related to the Chiricahua, their mutually understandable languages forming a dialectic division. Two major bands were known: the Faraon or Band of Pharoah, and the Mescalero band proper, both living between the Rio Grande and Pecos rivers and ranging through

southern New Mexico and southward into Coahuila. During the summers they followed game through the mountains, and in the winters they collected wild plants such as mescal. They also hunted buffalo (bison), and used the Plains-type tipi. They were often in conflict with the Comanches, who claimed the Texas plains as their own, and they also both raided and traded with the Pueblo Indians.

Their first contacts with Spanish explorers were friendly, but by the late 1680s they were resisting the colonizers. In 1788–89 the Spanish launched a campaign against them that reduced depredations until 1811. Following a US campaign in 1855 the Mescalero agreed to settle at Ft Stanton, but this failed. In 1864 some 400 were confined with the Navajos at Bosque Redondo, while others escaped to live in Mexico or join other Apache groups. In 1872–73 the Mescalero Reservation was established around Ft Stanton in south-central New Mexico, where the tribe have lived ever since. In 1905, 460 were reported, including a few Lipan; in 1913 they also absorbed some 180 Chiricahuas. In 2001 this combination was reported as numbering 3,979.

Jicarilla Apache

Named from a Spanish term recognizing their expertise in making basketry, they occupied the mountainous region of SW Colorado and northern New Mexico in two major groups, the Ollero and Llanero. These may have been the Vasqueros of the early Spanish chronicles; a mission was established amongst them in 1773, but was soon abandoned. From their contact with the Pueblos they supplemented their hunting economy with some agriculture, but Spanish settlements provided a main source for horses and livestock. They allied with the Utes against the Navajos, and shared and adopted a number of Plains Indian traits, including buckskin clothing, beadwork, and the use of tipis. The Americans attempted to settle them at Rio Puerco in 1853, which resulted in hostility, and again at Ft Stanton in 1872, but subsequently they were permitted to remain on a reservation set aside in 1874 west of Tierra Amarilla within their own territory, between the upper San Juan and Chama rivers in NW New Mexico. Cattle-raising, the lumber business and fire-fighting have been typical occupations in recent times. Their population in 2001 numbered 3,403.

Lipan Apache

This Texas tribe occupied various locations during the 18th century, including the lower Rio Grande eastward towards the Texas coast; their closest linguistic relatives were the Jicarilla. They are descended from Plains Apaches, reported by early Spanish explorers as having well-trained horses and as hunting buffalo. In 1718 they attacked San Antonio; in 1757 a Franciscan mission was established for them, but was destroyed by their enemies the Comanche and Wichita. Subsequent missions also failed. By 1754 some Lipans were reported in Coahuila, Mexico. They were constantly harried by the Comanche who invaded Texas from the northwest, and suffered greatly at the hands of the Texans themselves, who attempted to exterminate Indians within their borders. They made treaties with the Republic of Texas in 1838, and a year later with the United States, at which time they numbered between 300 and 500 people. The remaining Lipans joined the Mescalero in New Mexico, the last from Coahuila numbering just 37 people in 1904. A few are thought to have accompanied the Tonkawa to Oklahoma. Today they are not reported separately from the Mescalero.

Kiowa Apache

An Athabascan-speaking Plains Indian people, associated in historic times with the Kiowa. Opinion is divided about their origins: one theory suggests that they came from the north with the Kiowa, separately from the ancestral Southwestern Apache. Lewis and Clark are thought to have reported them in presentday Wyoming, but they were on the Southern Plains shortly thereafter. An alternative theory makes them part of the older Athabascan migration to the Southwest, but later split off and driven to the central Plains, perhaps by the Comanche in the early 1700s. They are probably the Gatacka or Padouca of early French and Spanish reports. With the Lipan, these Plains Apache may have been the first to have mastered the nomadic, buffalo-hunting Plains culture, and they originally had a total population of more than 5,000. In 1891 they numbered 325 in Oklahoma; in 2001 the BIA gave 1,854, but many with as little as one-eighth true Kiowa Apache ancestry.

APACHE CULTURE

Material culture

Travel and transportation before the acquisition of the horse probably involved dogs carrying packs or pulling small travois. After obtaining horses, the eastern Apaches (Jicarilla, Mescalero and Lipan) used the horse



His wrapped hair braids, and beaded headband, vest, armbands and leggings suggest that this Apache man photographed in c. 1910 is a Jicarilla. By this date the tribe had been settled for a generation on a reservation in their ancestral territory in northwestern New Mexico.



Mary Richards, a Lipan Apache, c. 1898. Before the arrival of the Comanche in their ancestral territory on the Texas plains in the 18th century they probably numbered at least 3,000 people, but thereafter they were constantly harried by the Comanche and later by the Texans. By 1905 there were just 25 Lipans on the Mescalero Reservation and 10 in Oklahoma, including this lady living among the Tonkawa.



Pacer, a Kiowa Apache, in 1872; he was noted as being an advocate of friendly relations with the white man. This small tribe, part of the Kiowa at the beginning of the reservation period, was probably the remnant of an older independent Plains people.

A Kiowa Apache warrior named Striker, 1872. He clearly wears a Euro-American shirt and vest, but he has a beaded pouch and a combined bowcase and quiver (probably of mountain-lion skin) slung on his back, and he holds a bow.



travoids. The Western Apache, Chiricahua, Mescalero and Jicarilla used the wickiup, a dwelling with a brush or grass covering on a frame of light poles. The Jicarilla, Mescalero, Lipan and Kiowa Apache later used the Plains-type buffalo-hide tipi.

The Apache were largely dependent on meat for food, deer and antelope being the most important quarry. Buffalo were also a major food source for the Jicarilla, Mescalero and Lipan. Nuts, berries, prickly pear, yucca fruit, mescal, mesquite beans and acorns were important wild plant foods, but the Western Apache and Jicarilla also farmed corn, beans, squash and gourds. Some pottery was made by the Jicarilla, less by the Western Apache, but the latter excelled in basketry using coiled and twined techniques, the most popular forms being coiled trays and bowls. The basketry of each Apache group was distinguishable; burden-baskets and later bowl-baskets with black designs are much sought after today.

Clothing varied for each major Apache group. Jicarilla, Mescalero and Lipan men wore their hair in two braids, and dressed in buckskin shirts, leggings and moccasins similar to those of the Southern Plains tribes and Utes. Western Apache and Chiricahua men wore their hair loose. Their buckskin shirts were cut in European-like jacket forms with a fringe below the shoulders, and were sometimes painted with yellow ochre and beaded in lazy-stitch bands. Often buckskin garments were also decorated with many tin-cone “tinklers” (cut from cans), bells and buttons. By the mid-19th century Euro-American shirts, blouses and skirts had replaced buckskin for everyday wear. Hard-soled moccasin-boots reaching to just below the knee, with an upturned toe, were typical of the Western Apache, and were often partly beaded.

Western Apaches wore special buckskin war caps with eagle, owl or turkey feathers attached; in fairly recent times Jicarilla and Mescalero men wore the Plains-style war bonnet of eagle feathers. War gear and weapons included painted rawhide shields, lances, war clubs, bows and arrows. The self bow was more common among the Western Apache and the sinew-backed type among the Jicarilla. Wooden arrows of the Plains type were used by eastern groups, while cane arrows with a wooden foreshaft were favored by the Western and Chiricahua Apache.

Jicarilla Apache women wore buckskin dresses reaching below the knees, sometimes with a wide, separate, beaded yoke or cape over the shoulders. Western Apache and Chiricahua women wore a two-piece buckskin garment comprising a poncho-like upper section and a skirt. Cradleboards for carrying infants were made from yucca slats with buckskin wrappers painted yellow, or later of cloth, and were carried with a burden-strap similar to those used for carrying large gathering-baskets. Special mention should be made of the Apache *tus* – a type of water-carrying basketry jar caulked with a paste of ground juniper leaves and sealed with pine pitch. It was carried on the back with a tumpline over the head.

The Apache used braided horsehair quirts, and large hide or buckskin saddlebags with cut-outs decorated with coloured cloth. They made metal jewelry and beaded

purses, and after about 1900 women wore beaded “T”-shaped necklaces using a woven beading technique. They produced several musical instruments including flutes, drums and a type of fiddle.

Apache beliefs

The world was formed by the Creator of the Universe, Ysun, the source of all power. Under this supernatural force four mythological deities created the universe in stages, with grasses and trees, streams and rivers, rocks and mountains, and finally wind. These and all other animate or inanimate objects were believed to have spirit, including the sun, moon, thunder and lightning, which were especially powerful. Another cycle of myths dealt with the origin of religious ceremonies, while yet another group served to instruct and amuse, recounting the adventures of the culture heroes Coyote and Big Owl.

At the beginning of time humans emerged from the earth, but were confronted by evil creatures. During this period, “White Painted Woman” (similar to the Navajo’s “Changing Woman”) gave birth to twin sons – Child-of-Water, and Slayer-of-Enemies (or Monsters) – whose mythological exploits were similar to those of the Navajo Twin War Gods (curiously, these sons had different mythological fathers.) After undergoing arduous tests and weapons instruction, they killed the monsters that were causing death and misery.

The majority of Western Apache ceremonies were directed towards curing, through the therapeutic effects of reiteration of myths, chants and prayers. All ceremonies had a defined structure, ritual paraphernalia, and sometimes masked dancers. Some important groups of rituals relating to male and female puberty are still held. The girls’ coming-out rituals last four days, during which the girl is believed to have special curative powers and may treat the sick by touch or massage during lengthy chants by the shaman. According to tradition the girl is identified with White Painted Woman, who initially taught this ritual to the Apache; she wears a special buckskin duplicating the one worn by White Painted Woman, with symbols of the moon, sun and stars, and a yellow-painted and beaded buckskin *serape* with downy eagle feathers at the shoulders. The girl’s ritual paraphernalia includes a decorated wooden staff, painted yellow and decorated with eagle and oriole feathers and turquoise beads. Four ribbons attached to it, in black, green, yellow and tan, symbolize the cardinal directions. She dances on a large painted buckskin spread on the ground, to ensure a plentiful supply of deer. The ceremony is symbolic of her journey through life, the “pollen path.” On each of the four nights of the ceremony impersonators of the Mountain Spirits (*Gaan* dancers), wearing elaborate wooden and hooded headdresses, drive away any evil that might disrupt the proceedings. This ritual is still undertaken by families with sufficient resources among the Western Apache and Mescalero.

In early days the *Gaan* dances were often performed to protect the bands from impending disasters such as epidemics, but today they are limited to the puberty rites and public exhibitions. The Jicarilla still conduct the Relay Race originally borrowed from Taos Pueblo. The two opposing teams represent the Sun and the Moon: if the Moon wins it is interpreted as a good year for farming, and if the Sun wins a good hunting season will follow.



Naiche's eldest daughter Dorothy, photographed c. 1910 wearing a typical Chiricahua Apache woman's two-piece dress. Naiche was sometimes given by whites the style of “hereditary chief” of the Chiricahua, although Cochise was directly succeeded by his son Taza. In Apache culture the hereditary aspect of chieftaincy was anyway provisional, and acknowledged leadership depended upon proven individual qualities.

APACHE WARS

The Apache tribes had a reputation among Europeans as a warlike and hostile people from their earliest contacts. While raiding certainly played an important part in their history, many conflicts with the whites were the result of attempts at first to missionize them, and sometimes to exterminate them (in the 1830s the Mexican authorities paid a bounty for Apache scalps.) Later clashes were inevitably provoked by the incursions of white prospectors and settlers into their territory, and by mismanagement and bad faith on the part of the American military and civil authorities during the 19th century.¹

Early Spanish accounts report raiders that they called Sumas, Jocomes and Janos, who were possibly Apache-speaking bands or peoples absorbed by them. By the mid-17th century Apaches were raiding Spanish settlements in Sonora and Chihuahua, and the Pueblo villages along the Pecos and Rio Grande rivers. Attempts to missionize them ended in full-scale rebellion in 1684, and they had spread within the boundaries of presentday Arizona by 1690. Until the 1880s Mexico was the favored raiding territory for Western Apache and Chiricahua war parties, which fanned out across the huge territory of Sonora to replenish their herds of horses and cattle. To protect their settlements the Spanish established a line of garrisoned *presidios* across northern Mexico, and encouraged some Apache bands to settle permanently around them, hoping that their vigor would diminish as they became dependant upon the Spanish.²

Even those who did, such as the Mansos, returned to raiding after Mexican independence in 1821, when the new government's poverty undermined this policy. As late as 1848, Tubac and other settlements in presentday Arizona were abandoned due to Apache raids.

Conflicts with the Anglo-Americans began in the 1820s when trappers and prospectors began to penetrate the vast Apache domain. By 1853 the US had gained full political control of the Southwest – a concept incomprehensible to the Apaches, who had roamed this land for 300 years. The few green valleys in their homeland became magnets for settlers, and their life-giving springs became sites for military posts and trail stations.

Western Apache and Chiricahua

After gold was discovered in California, fortune-seekers passed through Western Apache and Chiricahua country protected by organized military columns. In an incident at a mining camp near Pinos Altos in 1851, Mangas Coloradas, chief of the Mimbreno Chiricahuas, was whipped, provoking his life-long hatred of the white man. However, his son-in-law Cochise long resisted calls to fight the Americans, and granted them use of Apache Pass in SE Arizona as part of their trail to the West.

In 1861 Cochise was accused of stealing cattle and kidnapping a boy from a ranch near Ft Buchanan. When he came in to parley under a flag of truce his party were seized by Lt George Bascon of the US 7th Cavalry. Wounded, Cochise managed to escape alone by cutting his way out of a tent. When the soldiers refused an exchange of prisoners, both sides killed their hostages. This triggered a furious 11-year vendetta known

¹ For fuller details of Apache warrior culture and warfare, see Osprey Elite 119, *Apache Tactics 1830–86*

² For details of *presidio* garrisons, see MAA 475, *The Spanish Army in North America 1700–1793*

as the Cochise War; before it ended some 150 whites had been killed by the warriors of Cochise and Mangas Coloradas, who brought the California-bound traffic through Apache Pass to a standstill.

In July 1862, 500 Apaches led by the two chiefs confronted California militiamen in the famous Battle of Apache Pass, only being forced to retreat by howitzer-fire. In January 1863, in failing health, Mangas Coloradas agreed to meet BrigGen Joseph West of the California Militia at Ft McLane (Pinos Altos); he was arrested and killed, allegedly while trying to escape. Cochise now exercised leadership of the Chiricahuas from his stronghold in the Dragoon Mtns of southern Arizona, and guerrilla warfare against Americans and Mexicans continued for years.

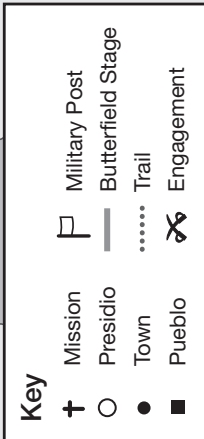
In April 1871 a number of Arivaipa (Western) Apaches under Eskiminzin came to Camp Grant for protection, but a mob from Tucson massacred 75 of them – mainly women and children, while the men were hunting in the mountains. In the aftermath of this outrage Co George Crook was appointed commander of the Dept of Arizona to bring hostilities to an end, while a peace commission led by Gen Oliver Howard negotiated with Cochise through the intercession of the trusted Tom Jeffords. In October 1872, Cochise accepted a reservation in the Dragoon and Chiricahua Mtns around Ft Bowie, with Jeffords as th agent. Crook's campaign the following winter against the Tonto bands of Western Apaches inflicted significant casualties in the December battle of Salt River Canyon and at Turret Mountain in April 1873, and he crushed the last Western Apache resistance in January 1874.

Cochise died that August, and the following year trouble broke out again when the Dept of the Interior closed his reservation, and (disastrously) sought to combine mutually hostile Chiricahuas and Western Apaches, with Yavapai, on the arid San Carlos Reservation. In September 1877 some 300 mainly Warm Springs warriors crossed the border into Mexico led by Victorio, Nana, Nachez and Chato. Victorio subsequently waged a brilliant guerrilla campaign against US and Mexican forces on both sides of the Rio Grande, but in October 1880 he was defeated and killed by Mexicans near Tres Castillos in Chihuahua. Raiding from the Sierra Madre Mtns continued under Nana, and in August 1881 a mutiny by Cibecue Apache scouts led to a failed attack on Ft Apache. In July 1882 the now-Gen Crook was recalled to deal with the crisis, due both to his campaign experience and his reputation among the Apache for honesty. Crook settled some grievances, agreeing that Apaches at San Carlos could disperse from the agency headquarters and settle along the creeks to raise crops and become self-supporting. He also employed large numbers of Apache scouts, upon whom he relied heavily in subsequent expeditions.

Bands led by the Chiricahua warriors Geronimo (Goyathlay) and Chato raided from the Sierra Madre, but in spring 1883, after gaining Mexican agreement for US troops to cross the border, Gen Crook hunted most of them down. All the chiefs except Juh eventually submitted, including – finally, in March 1884 – Geronimo. In May 1885 he again slipped the San Carlos Reservation with 134 warriors including Naiche (a son of Cochise), Nana and Ulzana. He was trailed by Capt Emmet Crawford and his Apache scouts to below Nacori, Sonora, but Crawford was then mistakenly killed by Mexicans. In March 1886, after a two-day parley with Crook in the Canon de los Embudos, Geronimo agreed to surrender



Chato, a Chiricahua (or Mescalero: accounts differ) photographed in c. 1880; he holds a .45/70 Springfield M1873 "trapdoor" breech-loading rifle – the usual issue to Apache scouts – in this case with the forestock cut short. Originally a follower of Cochise, then of Victorio, Chato later accompanied Geronimo off the San Carlos Reservation. However, after surrendering along with Bonito, he led 200 of Gen Crook's scouts on the trail of Geronimo and Nana. Such changing of sides by individuals or clans was not regarded as treachery. Apache warfare had always involved calculated negotiation; as early as 1873, when Crook was campaigning against the Tonto Apaches, Tonto trackers had assisted him to follow Delshay's band who left the Verde Reservation. However, the fact that Chato was given a Presidential medal for his services did not prevent his imprisonment in Florida with other Chiricahuas once Geronimo had finally surrendered. Chato was killed in an auto accident in 1934.



and accept imprisonment in Florida. However, while being escorted to Ft Bowie he and a handful of his followers again broke free. Crook was replaced with Col Nelson Miles, who committed 5,000 troops and 400 scouts to the recapture of Geronimo. His band, with 38 women and children, eluded pursuit for six months until they were tracked down to a camp in the Sonora mountains. In July 1886, Lt Charles Gatewood was sent from Ft Stanton to negotiate their return, and on September 4 Geronimo surrendered to Miles at Skeleton Canyon. With other Chiricahuas, they were sent by train to Florida and imprisoned for eight years. Subsequently they were moved via Alabama to Oklahoma; and finally, in 1913, 187 were allowed to settle on the Mescalero Reservation in New Mexico. Geronimo never returned home; he and some followers chose to remain in Oklahoma, where their descendants are still known as the Ft Sill Apaches. Geronimo died in 1909.



Mescalero and Jicarilla Apache

The Mescalero were also subjected to cruelties and slave-trafficking by the Spanish and Mexicans in the 17th–18th centuries. In 1653 the Spanish led a punitive expedition against them, and they in turn harried the Spanish as they retreated south to El Paso during the Pueblo Revolt of 1680. Several campaigns were launched against the Mescalero in the late 18th century in pursuit of a policy to settle them along the Rio Grande near presentday Belen, New Mexico, which had some success. Six US forts were established in their territory between 1851 and 1855. In 1864 between 400 and 500 Mescaleros were interned with Navajos at Bosque Redondo. A reservation was established in 1873 around Ft Stanton in their own domain of south-central New Mexico, where they have lived ever since.

The Jicarilla had limited contacts with the Spanish, although a few joined the Taos Indians during the Pueblo Revolt of 1680. Always under pressure from the Comanche and Ute, in 1779 they combined with a force of Spanish, Pueblos and Utes to defeat the Comanche. After 1848 hostilities against the Americans, also involving Utes, flared up along the Santa Fe Trail and south to the Pecos valley. Between 1885 and 1887 the US government threatened to move the Jicarilla to various places including Ft Stanton and Bosque Redondo. In 1873–74 their reservation was established in NW New Mexico between the upper San Juan and Chama rivers, but did not become a permanent home until 1886–87.

NAVAJO (NAVAHO, DINE)

The date of the arrival of the Navajo in the Southwest is a matter of speculation. The earliest site of a Navajo dwelling (*hogan*) dated by the tree-ring method indicates that they were living in north-central New Mexico by 1540. In 1626 the Navajo were first reported by Spanish colonists living in the upper Chama River region, on open grassland northwest of the Pueblo town of Santa Clara. In 1630 a Spanish mission was established among them, but little is known of them for the next 50 years.

Apache scouts posing with a white or mixed-race scout. The central standing figure wears a feathered war cap, extensive white face paint, and a fringed and beaded buckskin shirt, and holds a lance. The others have Springfield rifles and wear the more usual combination of Apache breechclout and boot-moccasins with Euro-American shirts, vests and trousers; their headbands are probably red, and the two at the left have two streaks of dark face paint across their cheeks.



Bakeitzogie (Yellow Coyote), a Chiricahua known to the whites as Dutchy, who served under Gen Crook in his 1883 Sierra Madre campaign. In 1886, when Lt Gatewood was shot by Mexican irregulars while leading White Mountain scouts, it was Yellow Coyote who reportedly killed the man responsible. During the hunts for Geronimo, Warm Springs scouts also served under Lt Davis, and Mescaleros from Ft Stanton under Maj Van Horn.

The Navajo were probably among the first Indians to acquire horses after the Pueblos. From a peaceful people practicing gathering, some agriculture (derived from the Pueblos) and hunting, the acquisition of horses allowed them the mobility to expand their domain westwards, and to raid Spanish settlements and Indian Pueblos to obtain food, horses, and women. The adoption of sheep and goats played an important role; now less dependent upon crops, they could move up into plateau country where agriculture was impossible and even game was scarce.

By 1675 the Ute, Jicarilla, and even the Comanche had apparently cut off the Navajo from the Chama gateway to the Rio Grande and the relatively rich Spanish and Pueblo towns. They took little part in the Pueblo Revolt of 1680; during the reconquest by Vargas in 1692 the Navajo advised the Hopi not to receive him, marking the first recorded contact between the Navajo and Hopi. During 1700–25 they moved south to the Jemez River gateway, making attacks on Jemez Pueblo. Between 1744 and 1749 the Spanish again made a number of attempts to missionize the Navajo. In 1786 the Commandant-General of the Interior Provinces of New Spain reported the Navajo nation as having five divisions: San Mateo (northwest of Mt Taylor); Cebolleta (southwest of Mt Taylor); Chuska Mountains; Bear Spring (near presentday Ft Wingate), and Canyon de Chelly. From their strongholds in the latter, Navajos maintained their hostility towards the Spanish, but military expeditions finally reduced them to submission.

By 1819 some Navajos were settled near the Hopi Pueblos, and Hopis visited Santa Fe to ask for help against them. The Mexican-American War of 1846–48 marked the first American military action against the Navajo; over the following 15 years posts were established in their territory and numerous operations were mounted. During 1862, taking advantage of US Army preoccupation with the Civil War, Navajos often joined Apaches in raids on white settlements. The government responded by sending Col “Kit” Carson’s 1st New Mexico Cavalry to destroy all Navajo crops and livestock, and their lands were systematically pillaged. Carson marched into Canyon de Chelly in 1864, forcing the Indians to surrender. Eventually 8,000 Navajos – perhaps a majority of the tribe at that time – were forced to travel, many on foot, to desolate territory at Bosque Redondo (Ft Sumner), New Mexico, where they remained imprisoned for four years.³

In 1868 Gen Sherman negotiated a return to their homeland with the Navajo chiefs Ganado Mucho, Barboncito and Manuelito. When the promised sheep and goats were delivered by the government, the Navajo people fanned out across the reservation that was established in 1870 and extended in 1878, 1882 and 1884. Stretching roughly between the San Juan River in the north and the Colorado and Little Colorado rivers in the west and south, and well into New Mexico in the east, this ultimately became by far the largest Indian reservation in the United States (though it also encircles the Hopi Reservation). In this isolated and precarious environment, the Navajo developed an economic system based on community agriculture, raising livestock, weaving blankets and later rugs, and silversmithing. In more recent times waged and off-reservation seasonal work has increased. No description of Navajo life

can omit mention of the importance of their trading posts, first established in the early 1870s; by 1950, 150 were operating on or adjacent to the reservation.

In 1870 the Navajo numbered about 10,000, but increased rapidly; the BIA reported 44,304 in 1937, but 250,010 in 2001, making the Navajo the largest of the enrolled Indian peoples.

Navajo material culture

Until quite recently many Navajo lived in various types of *hogan* dwellings. The oldest form was the “pile stick” type, a foundation of three poles over which more sticks or logs were leaned, the structure then being liberally plastered with earth packed hard; two entrance logs were placed facing east, towards the sunrise. Later hogans were square, rectangular, or multi-sided. For these, a 2ft-deep trench is required around the perimeter; vertical logs form corner posts spanned by horizontal beams supporting a cribbed roof, the structure is chinked with mud, and the roof is covered with earth. Multi-sided hogans use braced log rafters and ties to support a sod roof.

The art of weaving cotton and later wool on vertical looms was probably learnt from the Pueblo Indians. From early days until about the time of their “Long Walk” to Bosque Redondo the Navajos’ products were clothing and saddle blankets, woven initially from their own hand-spun wool from an old Navajo-bred animal; later they imported other sheep breeds. By about 1800 they were unravelling a coarse English-made woollen trade cloth dyed red, known as “*bayetta*,” which they obtained from Mexican traders. They also added an indigo blue dye from Mexico to their own vegetable dyes.

These early textiles were used for women’s dresses, of two pieces fastened at the shoulders, and for men’s shoulder-blankets, at first decorated with strips of alternating black and white, and by 1860 with red, blue and yellow. Some, known as “Chief Blankets,” were traded beyond the Southwest. By this time commercial yarns such as Saxony were introduced, and by the 1880s the American Germantown yarn, made in Pennsylvania.

The mid-1800s are known as the Classic Period for blankets and *serapes* (ponchos with a slit for the head.) After 1863 aniline dyes became available, and blankets became coarser, with repeated patterns. From around 1890 the influence of white traders prompted a switch from weaving blankets to rugs, and the use of new yarns, colours and designs. With families living in increased concentration around trading posts, about 12 major regional styles of rugs gradually evolved across the Navajo Reservation; famous ones include Ganado, Teec Nos Pos, and Two Grey Hills. Fine rugs are still produced, and much sought-after.

Navajo silverworking began soon after their imprisonment at Ft Sumner, when they began to copy Mexican techniques to produce their first bracelets and earrings. The early pieces were simply hammered out of silver coins, but casting was practiced by 1875, with sparse decoration by the use of iron chisels; stamping-dies were adopted in the 1890s. After about 1900 increasing quantities of silverwork were commissioned by tourists. Most early Navajo silverwork lacked turquoise stones, and had a massive quality.



Chief San Juan of the Mescalero Apaches, photographed in c. 1880 with the war chief Nautzili; these men were the leaders of their people in the early reservation period.

Barboncito, the Navajo chief who in 1868, with Manuelito and Ganado Mucho, negotiated with Gen Sherman his people’s return to their homeland from exile at Bosque Redondo. In this photo of c. 1870, his leggings are decorated with silver buttons, and his elderly muzzle-loading rifle with tacks on the butt and forestock.





A Navajo judge named Clah, photographed with his wives c. 1910. Note his silver necklaces, terminating in a deep, almost-circular crescent *naja* of Spanish influence; and also the richly woven Navajo blankets and rugs.

An apparently hexagonal Navajo *hogan*, photographed in about 1950. Around vertical corner-posts set in the ground the horizontal timbers are joined by notching and interlocking at the ends, and then caulked to fill the chinks; the roof has been covered with packed mud.



Navajo beliefs

In contrast to the group-oriented Pueblos (see below), the Navajo put more emphasis on the individual. Their myths claim that the Navajo emerged from the underworld into a land bounded by mountains, such as Mt Taylor and the San Franciscos. Two powerful Holy Ones, First Man and First Woman (Changing Woman), created light, sun, moon and stars, but these were scattered by the trickster Coyote. Changing Woman (or her sister) married the Sun and gave birth to Twin War Gods (Born-of-Water and Monster-Slayer), who eliminated most of the evil monsters troubling the Navajo, but failed to remove ill-health. There is no supreme being in Navajo religion; the important deities are Changing Woman and the Twin War Gods. Lesser ones are the Yeis (Holy People) represented by thunder, lightning, and wind; lesser still are the ancestral spirits of animals, plants, and geographical locations.

The Navajo believe the world and its people should be maintained in physical and psychological harmony. When this is disturbed by ghosts (Chindi), witches, or people breaking religious taboos, then appropriate curing rites must be undertaken. These long, complicated ceremonies last up to nine days, including prayers, sweats, dances, and sand-painting rituals, called Sings (Chants or Ways), of which there are over 50. The most famous is the Blessingway rite performed for general well-being, in order to "Walk in Beauty." The Night Chant (Night Way) or Yeibichai is a major ritual to cure nervousness or mental disorders, with masked dancers representing the Yeis; these masks are transferred to children, so that they may view the world through their eyes. Other rituals include the Entah (Squaw Dance), formerly a purification rite for warriors in which Black Dancers (clowns) perform, and the Mountain Chant (Fire Dance).

PUEBLO INDIANS

The Pueblo ("town") Indians were so-called by the Spanish because they lived in permanent stone or adobe villages, in contrast to the temporary settlements of other peoples in the Southwest. The term was inherited by the Anglo-Americans who in 1848 assumed control of presentday New Mexico (which then also included much of Arizona.) The Pueblo culture, and perhaps some of the people, probably descended from the Anasazi Culture. A period of drought in about AD 1300 forced some of this population to relocate south to the Rio Grande Valley. Pueblo subsistence was largely based upon agriculture, with some hunting. Rituals were conducted to control the weather, ripen crops, and ensure hunting success. Societies controlled



Navajo women prepare wool for weaving a rug on a typical vertical loom, photographed in 1893. Originally the wool yarn was hand-spun from the mixed-breed Churro sheep introduced by the Spanish; later Merino and Rambouillet sheep were acquired. From the 1860s commercial yarns were introduced, and from about 1890 white traders encouraged a change from weaving blankets to rugs, with new designs, for sale to tourists. Note that this circular hogan has dry-stone walls.

by a *cacique* (religious leader) and a priesthood directed the ritual and spiritual life of each Pueblo, with a view to maintaining harmony with the supernatural world.

Excluding the Hopi and Zuni, the Pueblos were confined to the vicinity of the Rio Grande Valley, each village being politically autonomous. The Zuni were the first Pueblo tribe known to the Spanish, discovered in 1539 when Estevan and Niza both reached Hawikuh (see above, “The Spanish Invasion”). In 1598 Onate established a base for Spanish colonization at San Juan Pueblo. Excessively harsh treatment by both civil and clerical authorities would lead to the Pueblo Revolt of 1680; Vargas reconquered the province with great violence in 1692 and 1696, but subsequently the Catholic Church came to a tacit understanding to tolerate the Pueblos’ belief systems. From that time the Pueblos have generally been at peace with the whites (except for a confrontation at Taos Pueblo in 1847 – see below).

Four linguistic families are represented amongst the Pueblos. Hopi is a branch of the Uto-Aztecan language family; Zuni is an isolated language; Keresan is an independent family in two branches; the fourth, Tanoan, is almost as divergent, but distantly related to the Uto-Aztecan. The population of the 70–80 inhabited Pueblos in Coronado’s time may have been 50,000, but by 1887 the 19 remaining Pueblos in the Rio Grande valley had a population of 8,357. The census of 2000 gave 39,328 for the Rio Grande Pueblos, 11,111 for the Hopi, and 9,094 Zuni.

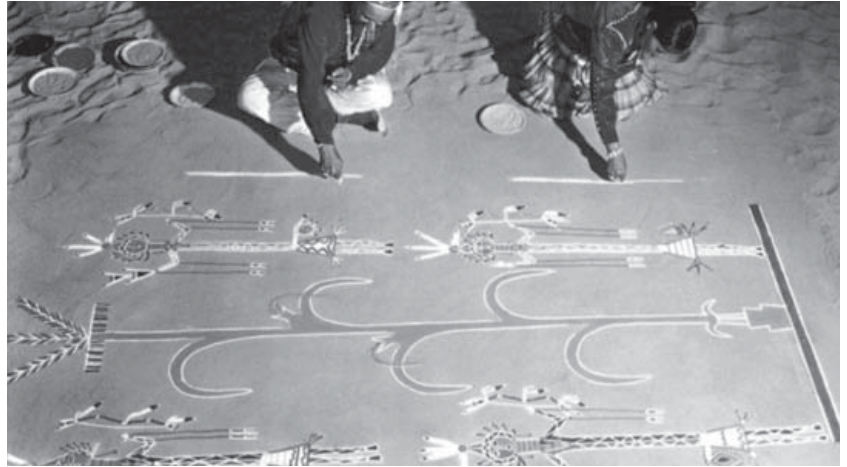
The Pueblo Revolt, 1680

From 1600 to 1680 the Pueblo Indians lived in uneasy co-existence with the colonizers, though Spanish oppression often provoked violent outbreaks. Some villages, such as Pecos and Acoma, had been ravaged by the white man’s diseases, and some starved. The Spanish clergy denounced native religious practices, and in 1675 a number of Indian religious leaders were hanged and many others flogged in an Inquisition-style purge. Among the surviving sufferers was a spiritual leader named Pope from San Juan Pueblo, who instigated an underground movement that linked many villages together in gradual resistance to the invaders.

Navajo woman holding a baby in a characteristic cradleboard with sunshade, c. 1950. The mother’s purple velvet blouse is decorated with coin-silver, and she wears turquoise-encrusted silver jewelry, probably of Zuni manufacture. Navajos usually use turquoise stones only as an embellishment for their silverwork, in contrast to their heavy decorative use by the Zunis. Hopi silverwork is a relatively recent craft, and reproduces old pottery designs.



Sand-paintings are used in curative rituals. Images from Navajo mythology – here, Yei figures – are pictured in finely-ground sand, minerals, and vegetable materials such as corn and pollen. The patient sits within the painting, obtaining power from the deities invoked, and the evil that caused the illness is absorbed by the sand. The sand-paintings must be created and destroyed between the sunrise and sunset of a single day, under the direction of a medicine man. Before the disease can be treated, however, patients must be put in harmony with the universe; psychosomatic medicine is still used today in conjunction with conventional medicine, with documented success.



A full-scale revolt began on August 10, 1680. Although Christian converts from Tesuque Pueblo had warned Governor Oterim, warriors armed with clubs, lances, and bows killed priests and settlers in their churches and haciendas. Of perhaps 2,500 Spanish colonists, more than 1,000 refugees straggled into Santa Fe. Led by Luis Tupatu from Picuris Pueblo, 500 warriors approached the town to negotiate, forcing the Spanish defenders to leave on August 20, and that night the masked *Kachinas* (see below) performed their dances in the town plaza. The Spanish, with some Isleta converts, retreated to El Paso, and Pope ruled the Pueblos until his death in 1688.

In 1692 the Spanish decided to reconquer New Mexico, but Don Diego de Vargas at first made conciliatory overtures to the Pueblos. Many, fearing retribution, left their villages empty and took to the bush, but some believed Vargas's assurances that the Spanish return would be peaceful. Vargas led a strong force north the following year; the Picuris chief Tupato committed suicide, and of the Indians who surrendered 70 were hanged and 400 taken as slaves. In 1694 the Spanish stormed Jemez Pueblo, killing more than 80 and enslaving 300 women and children. A last revolt against the Spanish took place in 1696.

The so-called "Cliff Palace" is a multi-storey masonry archaeological site in SW Colorado, part of the Mesa Verde complex of the Anasazi Culture. It dates from some time between c. AD 550 and 1300, in the Developmental and Great Pueblo periods. It was abandoned partly due to climate change, the people probably joining or forming some of the later Rio Grande Pueblos. (Photograph courtesy Barry Corbett)



(continued on page 33)

PREHISTORIC PEOPLES, c. AD 250–1100

1: Western Anasazi woman, c. 1100

2: Mogollon man, c. 300

3: Hohokam man, c. 250



APACHE, TAOS & UTE, c. 1830-75

1: Lipan Apache, c. 1830

2: Kiowa Apache, c. 1870

3: Taos war chief, c. 1870

4: Southern Ute, c. 1875



APACHE, c. 1870–90

1: Western Apache, 1870s

2: Chiricahua Apache, c. 1870

3: Jicarilla Apache, c. 1890

4: Mescalero Apache chief, c. 1880



APACHE & NAVAJO, c. 1860–90

1: Apache warrior, c. 1860

2: Navajo warrior, c. 1860

3: Navajo hunter, c. 1890

4: Western Apache woman, c. 1880



APACHE CEREMONIAL

1: Western Apache Gaan dancer

2: Western Apache clown

3: Western Apache woman

4: Jicarilla Apache woman



HOPI, NAVAJO & ZUNI CEREMONIAL

1: Snake Dancer, Hopi

2: Hemis Kachina, Hopi

3: Kachina Mana, Hopi

4: Yeibichai Dancer, Navajo

5: Shalako, Zuni



WOMEN, 1880–1930

1: Acoma, 1880

2: Navajo, 1900

3: Hopi girl, 1910

4: Mohave, 1900

5: Hopi Butterfly Dancer, 1930





MODERN DANCE CEREMONIES

- 1: Jemez Deer Dancer, 2007
- 2: Yaqui Deer Dancer, 1970
- 3: San Ildefonso Side Dancer, 1990
- 4: Hopi Hoop Dancer, 2010
- 5: Pojoaque Buffalo Dancer, 1990



Street scene at Acoma Pueblo, an 800-year-old village situated on a 365-ft mesa some 60 miles west of Albuquerque. Following a minor incident in 1598 the Spanish under Onate exacted a terrible revenge, killing more than 600 people. Only about 30 people now live in the Pueblo itself, the great majority inhabiting two communities on the lower ground. (Photo courtesy Barry Corbett)

Spanish power did not extend far beyond the immediate Rio Grande Valley, and a new governor ushered in a period of tolerance and co-existence to break the cycle of revolt and repression. Eventually, the a war of Mexican independence transferred control of New Mexico and parts of Arizona to Gen Iturbide's new "Empire" of Mexico in 1821.

The Taos Pueblo Revolt, 1847

In August 1846, during the Mexican-American War, New Mexico fell to US forces under BrigGen Stephen Kearney when Governor Manuel Armigo withdrew from Santa Fe rather than risk a battle. In the wake of the military came American "mountain men," traders, settlers and surveyors who had little respect for the local Mexicans and Indians, inflicting many outrages and daily insults. Many Mexicans feared that their land titles would not be recognized by the new US territorial administration under Governor Charles Bent. Following Gen Kearney's departure, some Mexicans and Taos Indians in the Santa Fe area plotted an uprising.

In January 1847 a force of rebels broke into the house in which Bent was staying, and killed him and other American officials and civilians; next day they laid siege to a mill in Arroyo Hondo, and killed more Americans at Mora. Colonel Sterling Price, with 350 US Dragoons and a number of volunteers, attacked Taos Pueblo, where the rebels took refuge in the thick-walled adobe church. This was bombarded with howitzers and hand-held grenades and stormed with the bayonet; more than 150 Taos Indians were killed, and, despite Price's promises to spare the lives of the survivors, at least 28 were later hanged.

Following the US defeat of Santa Anna's Mexican regime, the 1848 Treaty of Guadeloupe Hidalgo and the Gadsden Purchase of 1853 added New Mexico and the area of Arizona south of the Gila River to the United States. The Americans gave assurances that the Indian titles to their Pueblos, granted by the former Mexican authorities, would be honored, and no further hostilities took place between the United States and the Pueblo peoples.

Pueblo material culture

Pueblo buildings are flat-roofed houses built together in several storeys, often in two units in parallel lines on either side of a river. Most of the western Pueblos such as the Hopi villages are of stone masonry, and the Rio Grande towns of adobe brick. Heavy building work was done by men, but women did the plastering and finishing. Many existing Pueblos dating from after white contact have longer timbers for roof beams, resulting in larger rooms. Entry was via movable ladders to the roof, but since the end of tribal warfare doors, windows, chimneys and hooded fireplaces are used. The buildings surround a plaza, the center for communal ceremonial, while special, usually underground rooms (*kivas*) are reserved for more secretive rituals. Most Pueblos now have Catholic churches introduced by the Spanish, and more recent secondary villages nearby that show American influence.

Maize was the basis of Pueblo subsistence, together with beans, squash and pumpkins, and the Spanish introduced a range of European produce. Maize (Indian corn) was quick-growing, drought-resistant, and kept for two years. Several colored strains of corn were cultivated; these had ceremonial significance, and were represented in spirit by the Corn Maidens. Wild plants, seeds, and nuts were gathered, and hunting was practiced, including buffalo-hunting by the eastern groups. The hunting societies were important, particularly among the Rio Grande Pueblos. Horses, sheep and burros also arrived with the Spanish.

Handmade pottery, shaped without the use of a wheel, was produced in perhaps more than 500 varieties during the prehistoric period. After the Spanish reconquest of the 1690s each of the surviving towns began to make its own styles of pottery, a practice that persists today. The Hopi also made yucca baskets, including flat plaques in the coiled technique, but also used traded Apache, Pima and Paiute baskets.

Before the arrival of the Spanish, men's dress consisted of soft tanned deer hides or woven native cotton. The Pueblos used a vertical loom to make cotton or later wool blankets and clothing. Weaving was done by men indoors, unlike Navajo weaving, which was done by women and largely out of doors. Women wore woven garments made of a rectangular piece of cloth wrapped around the body, fastened over the right shoulder and sewn up the right side, the left shoulder remaining

The craft of pottery is at least 2,000 years old in the Indian villages of New Mexico and Arizona. Santa Clara pottery (left) is usually polished red or black, sometimes with carved decoration. San Ildefonso (large pot at right) formerly used black and orange designs on a cream-colored ground, as here, but a polished black ware has since been made famous by the work of Maria and Julian Martinez. Acoma, Laguna and Isleta made closely related painted wares with elaborate multi-colored geometric designs on a white background, including bird forms at Acoma. Zia pottery used black, red, orange and yellow, and in Santo Domingo and Cochiti rich black designs on a cream slip were popular. Hopi pottery was characteristically mottled yellow-orange with black designs of curving lines and conventionalized birds, made largely in their First Mesa villages. Zuni pottery usually had a thin surface of white "slip" upon which geometric patterns and semi-realistic life forms were painted.



bare. A wide belt was worn around the waist, and a square of cloth knotted across the breast as a cape hung down the back, leaving the right shoulder exposed. Ceremonial attire remains visually similar today, though of modern materials. Most of the time women used no footwear, although buckskin boot-moccasins were sometimes worn. After years of Spanish colonial influence this type of women's costume was worn over an undergarment. Particular attention was given to the women's hair, arranged in styles appropriate to age and availability for marriage. At Taos, men parted their hair in the middle like Plains Indians, braiding and wrapping it like Jicarilla Apaches.

Pueblo beliefs

Life was regulated by group activities prompted by communal needs and the stipulated pattern of religious ceremonies. The Catholic faith simply overlaid native beliefs, which conceived Nature and God as one, the unity of all life, and the dual existence of male and female in all existence. The focus of their religion was concern for the cultivation of corn, with cornmeal significant in every altar ceremony.

There was a belief that supernatural forces could be classed as either cosmic – sun, moon, stars, earth and wind; animal – beasts and birds of prey, water serpents, snakes, and spiders; or the dead in general – *Kachinas*, skeletons and war gods. All supernatural entities were graded according to their power, living either underground, in the sky, or in the cardinal directions. They might be friendly or hostile; assistance was sought by offering prayers and rituals, carried out by secret societies according to complicated routines (For simplicity the past tense is used here, but this belief system and its rituals are certainly not extinct.)

At adolescence boys were initiated into a Kachina cult or kiva fraternity, which approached the supernatural through rituals and impersonation. Men joined medicine or war societies, and each esoteric cult was dedicated to a group of supernatural entities, with its own pattern of rituals, paraphernalia, and special places for conducting rites. Each Pueblo had a kiva; in this usually subterranean retreat sacred altars offered corn to the sun, and painted screens and prayer sticks were used in ritual dramas. These ceremonies often began in secret but climaxed in dances on the plaza, depending on the seasons. Kachina cults were for the worship of great deities; warriors developed war cults, and hunters hunting cults. Since the Pueblo Indians were fundamentally peaceful some war dances were borrowed from former enemies. Drums were hollowed out logs, pottery jars, or Plains-type skin drums, and rattles were made from shells or gourds.

Pueblo mythology claimed that the people emerged from the underworld and, in the case of the Rio Grande Pueblos, were assisted by Mother-of-All and the Twin War Gods, sons of the Sun. The Mother gave the people corn and instructed their *caciques*. All the Rio Grande Pueblos have the Corn Dance, basically a prayer for rain. Male Santo Domingo dancers dress in white cotton kilts embroidered with symbols of clouds and rain, and a white sash with a fox skin at the back. The female dancers wear the black *manta* tied at the waist with a red and green belt, and *tablitas* (thin wooden headdresses) with cloud designs. Other ceremonies include animal dances, where impersonations of deer, buffalo, antelope and eagle honor the animals and ensure their propagation.

THE RIO GRANDE PUEBLO VILLAGES

These are differentiated by language families. Tanoan is a major family, which some researchers give a distant relationship with Kiowa, or even Uto-Aztecan and Zuni. It is divided into Tiwa, Tewa and Towa languages. Tiwa-speakers divide into the Northern (Taos and Picuris Pueblos) and Southern (Sandia, Isleta, Tigua and Piro Pueblos). Northern Tewa is spoken at Nambe, San Ildefonso, San Juan, Santa Clara, Tesuque, and Pojoaque; Southern Tewa at Tano or Hano (now Hopi-Tewa); and Towa at Jemez and Pecos Pueblos. The people from Pecos merged with the Jemez, and the Piro joined some refugees from Isleta and moved near to El Paso, forming a number of Mexicanized settlements such as Tigua.

Keresan is an independent linguistic family with no known connection to any other grouping. It divides into the Eastern or Queres group (Cochiti, San Felipe, Santa Ana, Santo Domingo, and Zia Pueblos); and the Western or Kawaijo group, comprising the languages spoken at Acoma and Laguna.

Taos Pueblo The first white visitors to Taos included Alvarado and later Onate. Dissatisfaction with Spanish rule led to the abandonment of the village for two years from 1639. It was one of the main bases of the 1680 Pueblo Revolt, but an uneasy truce followed the Spanish return in 1692. The revolt of 1847 is described above. Taos, today a World Heritage Site, is impressive; in part it is a six-storey Pueblo in two groups of houses, only a few hundred yards from the site recorded by Spanish explorers. The northernmost surviving Pueblo Indian village, it shows Plains influence in modes of dress and customs due to considerable intermarriage with the Utes. The people still maintain religious headmen and secular officers, and an annual cycle of ceremonies and fiestas. They have produced a number of noted painters in past years. In 2001 the population was reported as 2,443.

Picuris Pueblo The Picuris and Taos people are descended from a common Tiwa-speaking ancestral group, who probably split during the 12th century. The present Pueblo is close to the original site dating from about 1250. Picuris provided one of the principal leaders of the 1680 revolt, Luis Tupatu, and many of the warriors who fought the Spanish. After the reconquest the Picuris people joined the Jicarilla Apache for a time before returning to their homes. They have become largely Americanized over the years, although they still make mica-flecked clay pottery of a utilitarian type, and hold a Fiesta and Corn Dance in August. In 2001 they numbered 324.

San Juan Pueblo (Ohkay Owingeh) A large Pueblo, continuously inhabited since about 1300. In 1598 Onate established his headquarters here until the founding of Santa Fe. This Pueblo provided another leader of the 1680 Revolt, the medicine man Pope. The inhabitants were greatly reduced by "pestilence" in the 18th century. Ceremonial activities continue, with a Fiesta and Corn Dance in June; so does the making of pottery, their popular type being polished red and black wares. In 2001 a total of 2,723 San Juan Indians were reported, about 700 of them resident at the Pueblo or on their reservation.

Santa Clara Pueblo Located on the west bank of the Rio Grande about 30 miles north of Santa Fe. They claim to have been the original cliff-dwellers of Puye, and occupied the Ojo Caliente area. The Spanish

established a church and a monastery here in 1629. During the 1680 Revolt some inhabitants sought refuge with the Zuni and Hopi, but returned after the Spanish reconquest. Factional rivalries between religious and secular leaders began during the 19th century. Black and red polished pottery is still made, and Buffalo and Corn Dances are still observed. The census of 2000 gave a population of 1,104.

Pojoaque Pueblo The smallest of the Tewa Pueblos, about 18 miles NW of Santa Fe. Seat of a Spanish mission early in the 17th century, it was abandoned after the Pueblo Revolts of 1680 and 1696, but later resettled. The population became largely Mexicanized; in 2011 they were reported to number 327.

San Ildefonso (Powhoge) Pueblo Legend has it that this was established by people from Mesa Verde, but more probably from the cliff villages of the Pojarito Plateau. The village visited by Onate in 1598 was located about a mile from the present Pueblo. The people took an active part in the uprisings of 1680 and 1696, and sought refuge amongst other tribes until 1702. Half the population died of smallpox in the late 18th century. This Pueblo excelled in pottery. They maintain the Eagle, Animal and Comanche dances in January, and the Corn Dance in June. In 2001 the population numbered 628.

Nambe Pueblo The seat of a Franciscan mission in the early 17th century, Nambe has declined in size since its founding in the 14th century. Intermarriage with the local Spanish-American population has been responsible for a weakening of native life, although there has been some revival, and one kiva remains. Some mica-flecked pottery and woven goods are produced, and a Fiesta is held each October. In 2001 a population of 643 were reported, but few living at the Pueblo or on the reservation.

Tesuque Pueblo The original village was abandoned during the 1680 Revolt, in which the people took an active part; the new Pueblo, established early in the 18th century, is about 3 miles from the original site. Despite being close to Santa Fe, this Pueblo has kept some of its traditional religious and political organization. In 2001 numbers were given as 404, of whom about 100 living at the Pueblo.

Jemez Pueblo The Jemez people, living in a number of small villages in the Aqua Caliente area when first known, remained hostile to the Spanish after the 1680 Revolt. They often enlisted aid from Zuni, Acoma and the Navajo until they resettled in the Jemez Valley in 1703. In 1836 they were joined by the remaining people from Pecos, the other Towa-speaking Pueblo at that time. They have retained a number of ancient ceremonies and some agriculture; plaited bowl-shaped yucca-leaf baskets, and pottery, are still made for sale. They numbered 3,486 in 2001.

Cochiti Pueblo The people of this Pueblo on the west bank of the Rio Grande, about 27 miles SW of Santa Fe, originally came from the Rio de los Frijoles and other locations, before splitting into the forebears of San Felipe and Cochiti Pueblos. Although they were active in the 1680 Revolt they later aided the colonists against Jemez. They excel in making hollowed-out aspen and cottonwood drums and in jewelry, and have produced a number of outstanding artists. In 2001 they numbered 1,189 people.



A Buffalo Dancer at San Ildefonso Pueblo.
(Author's drawing, from a painting by We-Peen)

Buffalo Dancers at Tesuque Pueblo, c. 1910. (Photograph Edward S. Curtis)





Kayati, a Zia Pueblo woman, with a finely decorated pot, c. 1910. (Photograph Edward S. Curtis)

Santo Domingo Pueblo On the east bank of the Rio Grande about 7 miles south of Cochiti, the present Pueblo dates from about 1700. Their history connects them with the other Keresan-speakers from the Pajarito Plateau. They are one of the most conservative of all the Pueblos; a Corn Dance and a Fiesta are held in August, and they still produce pottery and jewelry. In 2001 they were reported to number 4,492.

San Felipe Pueblo Located on the west bank of the Rio Grande about 11 miles north of the Bernallio, they share their origins with the other Keres of Cochiti and Santo Domingo. They were active in the 1680 Revolt, and their present village was founded in the early 18th century. San Felipe remained obedient to the Spanish during the 1692 reconquest, helping to subdue other Pueblos. They, too, have a reputation for conservatism, retaining the Buffalo, Corn and other rituals. In 2001 their population was 3,131.

Zia (Tsia) Pueblo Early Spanish reports placed these people in five Pueblos. The Spanish took a bloody revenge for their part in the 1680 Revolt, killing more than 600. Thereafter Vargas induced them to rebuild the village, and from that time they remained friendly to the Spaniards, even serving as allies against remaining hostile Pueblos. Now largely Americanized, with much factionalism in recent times, they still excel in the ceramic arts, and hold a Corn Dance in August. They numbered 773 people in 2001.

Santa Ana Pueblo In 1598 Onate visited Tamaja, which he renamed Santa Ana. In 1680 they combined forces with the San Felipe and San Domingo Indians to drive the Spanish away, but their village was burned in 1687. Vargas later persuaded them to return and rebuild, and thereafter they remained loyal. These Keresan-speaking people have now mainly moved away from their Pueblo; they hold a Green Corn Dance and Fiesta in July, but traditional arts have all but disappeared. In 2001 their number was reported as 716.

Sandia Pueblo Sandia forms with Isleta, Tigua and Piro the southern branch of the Tiwa language, and the only remaining Pueblo of the province of Tiguex, where Coronado made his headquarters during 1540–41. During the 1680 Revolt they fled west, living with the Hopi until 1742, when some were persuaded to re-establish their old village. Sandia had a population of 485 in 2001.

Isleta Pueblo The most southerly of the surviving Tiwa-speaking Pueblos. It is uncertain if the present village, about 13 miles south of Albuquerque, occupies the site described by the Spanish in 1540, or was founded in the early 1700s. In 1680 their population was probably 2,000, and they were joined by refugees from other Pueblos seeking protection from Apache raids. Spanish settlers also moved there, thus preventing the village taking part in the uprising that year. A number of Isleta people accompanied the Spanish retreat to El Paso, and established a new village at Isleta del Sur (see also Tigua, below). Problems over the selection of secular officials have continued until recent times, but Isleta retains an active ceremonial life including a Corn Dance and Fiesta in August. They numbered 4,441 in 2001.

Laguna Pueblo Founded in 1699 by refugees from Vargas's attacks on other communities, particularly Cochiti and Santo Domingo, this is one

of the most recent of all surviving Pueblos in New Mexico. Over the years it has become considerably depopulated, with seven satellite villages established nearby. A mission was founded in 1706, but a Presbyterian mission introduced in the 1870s divided the secular and religious leadership. Their pottery closely resembles that from Acoma, and basketry is similar to that of Jemez. A population of 7,825 was reported in 2001.

Acoma Pueblo The westernmost Keresan-speaking Pueblo, situated on a 365-ft rocky butte, it is popularly known as the “Sky City.” It is, with the Hopi village of Oraibi, the oldest inhabited settlement in the United States. Mentioned by Niza in 1539, and visited by Coronado’s men shortly afterwards, it was later forced to hand over tribute and supplies by Onate’s lieutenant Zaldivar. Resistance led to a Spanish punitive expedition in 1599 that killed hundreds, with girls given to the Church and men over 25 having one foot removed. In 1629 the Franciscans established a mission church. Acoma Indians participated in the 1680 Revolt; Vargas attacked their village in 1696, and they submitted in 1699. In recent times most of the population occupy the villages of Acomita and McCarthys close to the Pueblo, but this is still used for ceremonies, including a Harvest Dance in September, and Acoma is noted for its fine pottery. The population numbered 6,344 in 2001.

Tigua Pueblo A Mexicanized village a few miles from El Paso, Texas, founded by descendants of refugees from Isleta and other southern Tiwa Pueblos who retreated with the Spanish during the 1680 Revolt. The village, also called Isleta del Sur, has about 300 residents, but a total of 1,270 in the greater El Paso area were reported in 2001.

Piro Pueblos Pueblo Indians inhabited a number of villages around modern Socorro, New Mexico, at the time of the Spanish conquest. They spoke the southern Tiwa language, and are reported to have numbered over 6,000. During the 1680 Revolt many moved with the Spanish to El Paso, settling near Senaca, Socorro de Sur, Ciudad Juarez, and also Tortugas in New Mexico. Completely Mexicanized, they merged with the local Manso and Jumano. (Another group of Pueblo Indians located east of the Rio Grande in the Salinas Basin were known as Tompiro; their settlements were abandoned and they were absorbed into other tribes in the 1670s.)

Pecos Pueblo A Tanoan people and village located SW of Santa Fe on a branch of the Pecos River. They were weakened by smallpox epidemics and attacks by Apaches and Comanches, and from a population of about 1,000 at the beginning of the 18th century just 152 were left in 1790. In 1838 the remaining 17 joined their fellow Towa-speakers at Jemez Pueblo.

Zuni

This tribe, Pueblo and independent language of western New Mexico are descended from a mixture of peoples from prehistoric times. They were first reported by the Franciscan Niza, who had been guided to the Zuni Pueblo of Hawikuh by Estevan, a survivor of the Narvaez expedition. Upon Estevan’s death at the hands of the Zunis, Niza returned south with stories of the “cities of Cibola.” This prompted Coronado’s expedition the following year, but when he stormed Hawikuh in July 1540 he found none of the hoped-for riches. The Zunis probably numbered some 2,500 in the 1580s, when they were visited by Chamuscado in 1581 and Espejo in 1583, and in 1598 Onate reported six Zuni



A Zuni man, c. 1900, in a symbolic ritual costume and mask impersonating a *Kachina* spirit. Costumes and masks represent many different spirits, for instance *Sayatasha*, the Rain God of the North, whose one horn on the right side of his head symbolizes long life; and *Soyoka* and *Natacka*, respectively White and Black Ogres, who are used to frighten naughty children. By contrast, the *Koyemshi* – Mudheads, or clowns – are always cheerful and friendly. *Kachina* dolls such as those sold to tourists have no religious significance; they are given to Zuni children as aids to learning the myths.

Pueblos. A mission was founded at Hawikuh in 1629, but in 1670 an Apachean band killed the missionaries there, and shortly afterwards the village was abandoned.

By the time of the 1680 Revolt three Zuni Pueblos remained: Halona, Matsaki and Kiakima. During the uprising they killed the missionaries and fled the Pueblos until New Mexico was reconquered by Vargas in 1692. Following harsh treatment, they again deserted their towns, but returned in 1705 and rebuilt their new Zuni Pueblo near the site of Halona. This survives today, along with a number of more recent satellite villages. By the 1820s, after three centuries of Spanish contact had provided metal tools, crops such as wheat and peaches, together with sheep and burros, few changes had been made to their belief systems and ceremonies. By

the beginning of the American takeover of the Southwest they were still self-sufficient, but continued to trade with Mexicans, and after 1870 with Anglo-Americans.

Although Zuni now gives the impression of a very Americanized community, the backbone of Zuni ritual life and their religious and ceremonial organizations, whose membership cuts across kinship and clan boundaries, are still intact. Silversmithing, introduced by the Mexicans and Navajos during the 19th century, had become a major source of income by the 1920s; in 1965, some 900 people were producing silver jewelry with lavish use of turquoise stones. They were once famous for highly decorative pottery, but this art has almost disappeared. Economic patterns geared to the agricultural and gathering cycles have now given way to a modern cash economy. The population was reported as 9,780 in 2001.

Zuni mythology relates their emergence from the dark underworld into a lighter world. A theocracy controlled by priests, they included six esoteric cults, including those of the Sun; Ahayuta (Twin War Gods); Koyemshi (Clowns); and Uwanami (Rain-Makers, often represented in rituals as hump-backed flutists). Earthly representatives of the Twin War Gods were the Bow Priests, who in times past led war parties and enforced law and order. (During the Spanish colonial period the head Bow Priest was usually appointed governor with a cane of office, a custom that has continued during the American period.) There were 12 curing or medicine societies open to both males and females, who had access to a large variety of medicinal plants; in recent times they work together with conventional medical practices.

Young males were initiated into one of six kiva groups, each usually holding four annual ceremonies with masked *Kachina* dancers representing various seasonal spirits; the most famous ceremony is the *Shalako*, held in late November or early December. The Zuni also undertook annual pilgrimages to sites of religious significance. Zuni religious beliefs are thought to be the most complex of all the Pueblo Indian systems, although many individual elements can be traced in other communities.



The Hopi Snake men (right) line up facing Antelope society members during the Snake Dance, c. 1914. No photographs of this ceremony, which involves handling live rattlesnakes, have been allowed since 1915. See Plate F1.

Hopi (Moqui)

The Hopi language forms a separate branch of the Shoshonean stock now called Uto-Aztecan. In 1540 this people numbered perhaps 3,500, occupying politically independent villages in the southern Jeddito valley and lower Black Mesa of NE Arizona, when their Awatovi Pueblo was attacked by Coronado's lieutenant Pedro de Tovar, and they submitted to Spanish rule. They were successively visited by Cardenas, Espejo (1583) and Onate (1598). During the period 1628–80 there were a few Franciscan attempts to establish missions in the Hopi country, but contact was limited other than at Awatovi, where the residents submitted to Father Porras after a supposed miracle. During the bloody uprising of 1680 priests were killed in at least three Hopi villages; Awatovi was sacked, its men being killed and its women carried off. After the Spanish reconquest Vargas visited Awatovi, the only Hopi Pueblo to again receive missionaries after the Revolt. In 1701 the Spanish governor at Santa Fe sent an expedition to punish the Hopi for their destruction of this Christian Pueblo, but was thwarted by the Hopis' superior numbers.

These eastern Hopis now moved their towns to the tops of mesas, remaining isolated until the late 18th century, but when Spanish control of the Southwest became so weak that the Navajo harassed the Hopi the latter requested help from Santa Fe. With Mexican independence from Spain the situation remained unchanged, and the Navajo raided and plundered both Indian and Mexican villages all the way from the Rio Grande to the Hopi mesas. Anglo-American contact began in 1826, but Navajo raids did not decline in intensity until after Carson's campaign of 1863–64.

Although American policies have caused factional disruption over the years, the Hopi have retained much of their culture. Their villages are on First Mesa – Walpi, Sichomovi and Hano (populated by Tewa-speaking people from the Rio Grande after the 1680 Revolt); Second Mesa – Shungopovi, Mishongnovi and Shipaulovi; and Third Mesa – Oraibi (perhaps the oldest inhabited town in the US, dating from about 1150), Kiakochomovi, Hotevilla, Bakabi, and, to the west, Moenkopi.

“Wick-ah-te-wah,” a Hopi man painted c. 1898 by B.A. Burbank. He is probably a Bow Priest, a representative of the War Gods who policed obedience to tribal laws and in former times led war parties. The face and body paint is white; from the string of his bow hang red fringes, with large white-and-black feathers at intervals.





"Buckskin Charlie" (Buck Sopiah, 1840–1936), a Southern Ute chief who rescued women and children during the "Meeker Massacre" on the White River Reservation, Colorado, on September 29, 1879. This incident, provoked by the reservation agent Nathan Meeker's attempts to force the Utes to become farmers, cost the lives of Meeker, seven of his staff and ten soldiers. Seen here wearing a Benjamin Harrison 1890 Peace Medal, "Buckskin Charlie" rode with Geronimo in President Theodore Roosevelt's Inaugural Parade on March 4, 1905.

The Hopi are one of the few Indian peoples north of the Rio Grande who still retain strong elements of their religious and ritual practices. Their important deities include God of the Sky (Supreme Being), God of Earth (Masau), Twin War Gods, Sun God, One Horned God, Spider Woman, Water Serpent and Moon God. The cycle of annual ceremonies begins in the winter; most of the rituals during the first half of the year are held in the kivas, while those of the second half take place on the Pueblo plazas.

The principal among approximately a dozen important rituals are the New Fire Ceremony, held in November by members of the One and Two Horned societies, which re-enacts the Hopis' emergence from the underworld; the Prayer Offering Ceremony (Soyal) in December, marking the rebirth of the year; the Bean Dance (Powamu) in February, to ensure a successful growing season; the Water Serpent Ceremony (Palolokon), a theatrical display by plumed and horned serpent-impersonators to ensure that crops will not fail; and the Home Dance (Niman), marking the return of the Kachina Spirits to the San Francisco Mtns for the winter. The Flute Ceremony and Snake Dance are held in August in different villages in alternating years; both are rain-dances, to bring crops to maturity. The Maran Society hold their rituals in September, with women's dances duplicating those given by men; these are connected with fertility, curing and weather control. Basket Dances are held in October, with prayers for health and good weather bringing to an end the year's sacred dramas.

Farming, stock-raising and later waged work provided important 20th-century economic pursuits. The Hopis also produce a large variety of quality craftwork including basketry, pottery, Kachina dolls and silverwork. In 2001 the BIA reports gave a population of 11,267.

MARGINAL TRIBES

This term is used only in the sense that these peoples were geographically marginal to the heartland of the Southwest.

In the northeastern part of the Southwest live three bands of *Ute* Indians: the Wiminuche (Ute Mountain), Muache (Southern Ute), and the Capote. Although many Ute bands were essentially associated with the Great Basin area, they appear always to have been a warlike people, and the acquisition of horses, perhaps from the Pueblos, saw them spreading or trading north during the 17th century. Groups of Utes in alliance with the Jicarilla Apaches continued to fight the Comanches in the Texas Panhandle until the end of intertribal warfare in the 1870s. The Utes traded and intermarried with their southern neighbors, the Jicarilla and Taos people. Their language is a member of the Uto-Aztecan family.

Related to the Ute are the *Southern Paiute* of southern Utah, also a typical Great Basin people, who despite a simple lifestyle were excellent basket-makers. A small group, the Kaibab Paiute, live in northern Arizona, and a number on the Navajo Reservation. A branch of the Southern Paiute known as the *Chemehuevi* have a reservation divided by the Colorado River in western Arizona. The *Yaqui* are a Mexican tribe, of whom many – as a result of periodic conflicts with the Mexican authorities – crossed the border into southern Arizona and established a number of long-standing communities.

The *Comanche* were a Uto-Aztec tribe who had split from the Shoshoni of the Rocky Mountains perhaps during the early 17th century. In about 12 separate bands, they came to dominate the Texas plains. The main Indian enemies of the Apaches and Pueblos, they were the most skilful horsemen and most powerful nomadic tribe of the Southern Plains. During the 17th century they came into conflict with the eastern Lipan Apache, which began 200 years of hostilities. In 1723 the Lipan were defeated in a nine-day battle on the Wichita River, and thereafter struggled for survival against enemies on all sides. At the close of the Indian wars on the Southern Plains the Comanche themselves were forced to live in the southwest of Oklahoma, then called Indian Territory.

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PLATE COMMENTARIES

A: PREHISTORIC PEOPLES, c. AD 250–1100

In this context the term “prehistoric” simply means “before European contact.”

Background

When Coronado moved north in 1540 seeking the legendary Seven Cities of Cibola, he found instead the Zuni Pueblo village of Hawikuh, which he stormed, and made the center of his operations.

A1: Western Anasazi area woman, c. AD 1100

This culture was centered in presentday northeastern Arizona, east of the Colorado and Little Colorado rivers. She wears a cotton-fiber robe with geometric designs, based on a textile fragment from the Hidden House Ruin, Coconino National Forest, AZ, which may be a pre-Hopi site.

A2: Mogollon man, c. AD 300

Although the bow and arrow had arrived in the Southwest by the beginning of the Christian era, they probably existed alongside the ancient spear-thrower (*atlatl*) until about AD 500. This hunter wears a skin robe, yucca-fiber sandals, and an etched and encrusted shell pendant.

A3: Hohokam man, c. AD 250

This hunter carries a throwing-stick, and wears a woven cloth-fiber apron. The Hohokams were skilled craftsmen, producing jewelry from shell, bone and mica. They were probably linked to Mexican culture or to the Hakataya culture during their pioneer phase.



Foreground: Anasazi, Mogollon and Hohokam pottery

The most famous pottery, Mimbres, was produced by a branch of the Mogollon culture, and was noted for its naturalistic decoration with life forms.

B: APACHE, TAOS & SOUTHERN UTE, c. 1830–75

B1: Lipan Apache warrior, c. 1830

The Lipan probably split from the Jicarilla Apache in about 1600, and were associated with the Texas plains and western Oklahoma. They were essentially a Plains people, with horses and a buffalo-hunting subsistence. This warrior wears a buffalo robe, trade-cloth breechclout, skin leggings and moccasins, and carries a gun case, powder horn and bag. Subsequently the Comanche forced the Lipan ever further south. By the late 18th century a number had taken refuge in Coahuila, Old Mexico, and in 1904 just 37 joined the Mescalero; with a few in Oklahoma, these were the last of their tribe.

B2: Kiowa Apache warrior, c. 1870

The origins of the Kiowa Apache are disputed. During the 19th century they were a band within the Kiowa people, following the Plains culture and the fortunes of their adopted tribe, with no political connection to the Apache. The warrior, shown during the period of conflict with the US Army, wears a cloth shirt, a four-row breastplate of shell hairpipes, and a blanket, and carries a tomahawk with a spoutoon-shaped blade.

B3: Taos war chief, c. 1875

Taos Pueblo, the northernmost village of the Pueblo Indians, was a center for intertribal trade, and was the one most affected by contact with the Plains culture. This war chief's dress, based on a photograph of c. 1875, probably shows Plains influence in the eagle-feather headdress. He wears a trade-cloth shirt with buckskin fringing near the elbow – a style shared with the Southern Ute, southern Plains tribes and Jicarilla Apache.

B4: Southern Ute man, c. 1875

Similarities in modes of dress reflect the friendship between the Southern Ute, the Jicarilla and Taos Pueblo, who banded together in defence against the Comanche. Ute headmen wore buckskin or trade-cloth shirts, often with large “V”-shaped neck flaps, long fringes at the shoulders and mid-arms, and wide beaded strips in geometric patterns. These were also applied down buckskin leggings, which sometimes also had beaded bands above the ankles. Beaded moccasins were of the hard-soled Plains type. Men often wore their braided hair wrapped in fur and beadwork. The figure sits upon a first-phase Navajo blanket, which were widely traded.

C: APACHE, c. 1870–90

C1: Western Apache man, 1870s

This warrior wears a buckskin war-cap liberally decorated with owl feathers. Buckskin jackets were usually painted yellow, fringed, beaded, and decorated with actual or “German” silver buttons. His knee-length buckskin boots have rawhide soles, with typical upturned projections at the toe for protection. He is armed with a US Army 1873 single-shot Springfield “trapdoor” carbine.

Guerito, a Jicarilla Apache, photographed in 1873. The son of Old Chief Guerito, he was one of a Ute delegation to Washington DC. The Jicarilla were heavily intermarried with the Ute, and his beaded shirt and a wide blanket-strip may be of Ute origin. See Plate C3. (Photograph Henry Ulke)



Rawhide shield, probably Western or Mescalero Apache, c. 1880. It is painted yellow, with animal, bird and individualistic motifs added in blue and red by the owner, or under the direction of a shaman. Compare with Plate D1.

C2: Chiricahua Apache man, c. 1870

In this case the painted buckskin war-cap is dressed with turkey feathers. The rest of his clothing, apart from the boot-length moccasins, is adapted from Mexican or American materials and styles: a vest, shirt, trousers and leggings. His belt is looped for rifle or carbine cartridges, but his visible weapon is a stone-headed war club covered with buckskin – these often had a “floppy” head for greater impact.

C3: Jicarilla Apache man, c. 1890

This ceremonial attire was similar to, and probably copied from, that of the Utes. The Jicarilla adopted the Plains-type eagle-feather headdress, and wide bands of geometric beadwork. The latter were sewn with sinew directly to the shirt and leggings, not to separate skin strips that were then applied to the garments. He has wrapped around his lower body a trade blanket with a very wide beaded strip. A characteristic of Jicarilla men was the central parting of their hair into braids, which were wrapped with fur, beadwork or trade-cloth in the Plains style.

C4: Mescalero Apache chief, c. 1880

His fur turban is decorated with silver buttons; his shirt and leggings are of painted buckskin, the former with a fringed “V”-shaped neck flap. His combined bowcase and quiver is of mountain-lion skin, with a large beaded trade-cloth pendant. His moccasins have front fringes of white-metal “tinklers” similar to those found among the Kiowa and Comanche.

D: APACHE & NAVAJO, c. 1860–90

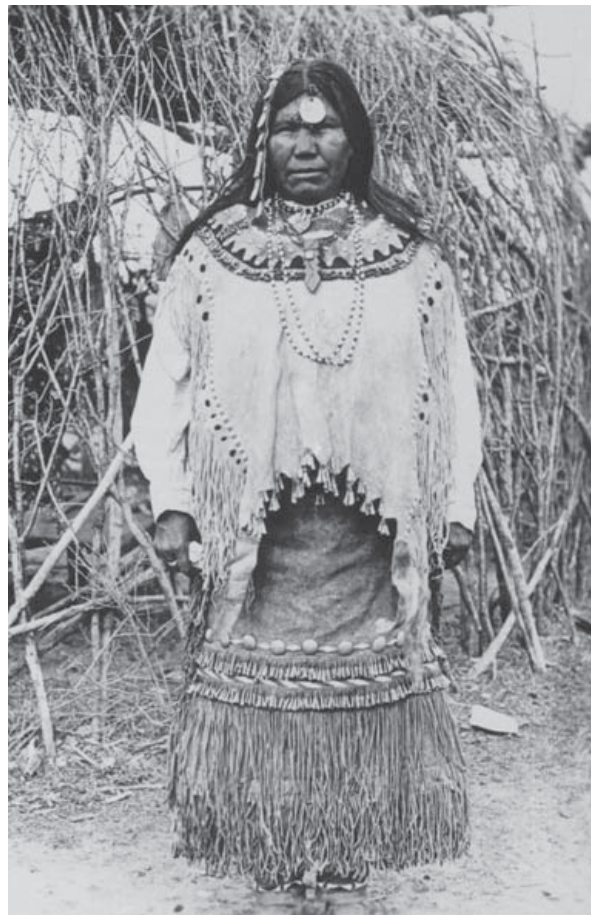
D1: Apache warrior, c. 1860

This mounted warrior wears a buckskin jacket patterned after US military clothing but painted with traditional Apache symbols of power, as is his shield. Full-scale Apache hostilities with the Spanish ended in 1786 when the latter began attempting a pacification policy, but when this policy collapsed after Mexican independence in the 1820s the Apache resumed intensive raiding into Sonora. After 1853 hostilities with Anglo-Americans increased, continuing intermittently until Geronimo’s surrender in 1886.

D2: Navajo warrior, c. 1860

Close relatives of the Apache, the Navajo probably followed them into presentday northern New Mexico and Arizona, but they were to be more influenced by Pueblo culture, learning to weave textiles for clothing and acquiring some agriculture. They often joined Apache bands to raid Mexican and later American settlers, particularly during the Civil War, when US military posts were thinly manned. This warrior wears a cap

Western or Mescalero Apache woman wearing two-piece buckskin dress, c. 1880. The cape or poncho was made with one deerskin, the skirt with two skins, but up to three were needed for the extensive fringing. Other decoration would include cutting circular holes in the cape and backing them with color; adding tin-cone “jingers,” silver *conchas* and buttons; and beadwork. Compare with Plate E3



made from a mountain lion's skin, including the ears, to invoke the animal's hunting skills. His shirt and trousers are of Mexican type, and his moccasin boots are of a type with the uppers attached to a large, hard sole above the foot imprint. Note his substantial combat-shield and metal-headed spear.

D3: Navajo hunter, c. 1890

About the time of their internment at Bosque Redondo in 1864–68 the Navajo learned the art of silver-smithing from Mexicans, and by the 1890s men and women were wearing “squash-blossom” necklaces and *concha* belts made from coin-silver. The hunter holds a bow, and wears high moccasin boots; his bandolier is made from commercial leather.

D4: Western Apache woman, c. 1880

She is holding a double saddlebag of buckskin decorated with cut-outs and red cloth. From a tumpline round her head she carries a *tus* – a basket caulked with piñon gum to carry water. The Western Apache were expert basket-makers, typically using thin strips of fiber, willow, leaves or grass wrapped around three rods and coiled into a continuous spiral. There were two distinct types: plaques, shallow dishes and *ollas* (storage baskets), and twined burden baskets and water-carriers.

E: APACHE CEREMONIAL

E1: Western Apache Gaan dancer

The dancers represent the Mountain Spirits, agents of the Supreme Being. Usually four dancers and a clown perform, to drive away evil spirits during sacred ceremonies such as those associated with White Painted Woman. Regalia includes a black hood and a wooden-framed headdress of painted yucca slats, a buckskin skirt fringed and painted, and buckskin boots. With their bodies painted white with lightning designs, they dance wielding their wooden swords.

E2: Western Apache clown

The clown's role is to provoke laughter, opening the people up to accept the process of healing. He promotes enjoyment of life, while reminding of potential dangers.

Fully beaded sinew-sewn moccasins, c. 1900 – probably Ute.

The ground is (upper) white, with blue “teeth”, a green-on-red diamond, and three yellow and one blue triangles outlined red; (lower), yellow with blue lines, and green down-pointing triangles. (Author's collection)



E3: Western Apache woman in ceremonial dress

Western and Mescalero Apache ceremonial dress consisted of a two-piece buckskin garment. The upper part was a poncho and the lower a skirt; these were heavily fringed and decorated, with metal cone “jinglers”, silver or German-silver *conchas*, and beadwork. When worn during a woman's puberty ritual it was painted with symbols of the moon, sun and stars. The Apache used bead embroidery rather sparingly, and generally in narrow bands.

E4: Jicarilla Apache woman's dress

This traditional skin dress structurally resembled those of the Plains tribes rather than their western relatives. Two large deerskins, tails upward, were joined at the shoulders, and heavily fringed at the sides and bottom edges. Sometimes a separate cape was worn, made from a single piece of buckskin decorated with bands of “lazy” (lane)-stitch beadwork. A wide commercial leather belt decorated with metal studs encircled the waist. Hard-soled moccasins, sometimes combined with buckskin leggings to form knee-length boots, resembled those worn by Ute women. Other decorative elements were belts with Navajo *conchas*, neck chokers, and necklaces of dentalium shells. Note the bowl-shaped coiled basket that she carries; *jicarilla* is Mexican-Spanish for “little basket.”

F: HOPI, NAVAJO & ZUNI CEREMONIAL

F1: Snake Dancer, Hopi

The Snake Dance is basically a rain dance, traditionally very important to this agricultural society, that is performed by the Snake and Antelope societies in Hopi villages in alternate years with the Flute Ceremony. Rattlesnakes are associated with rain, since they appear on the surface of the ground after rainfall. The snakes are held by the dancers while an eagle-feather wand (usually held in the right hand) prevents them from coiling and striking, and a “hugger” or guard also helps control them. At the close of the ritual the snakes are released, taking with them prayers for rain. The dancer wears a dyed feather headdress, white and black face and body paint, and a kilt bearing the sign of the serpent.

F2: Hemis Kachina, Hopi

The Niman or Home Dance is the final ritual of the annual season, after which the spirits represented return to the mountains for the winter. The wooden headdress is painted in blue, yellow, red and black with designs symbolizing the agricultural reproductive cycle, including the phallus. Many dancers carry a gourd in the right hand and a sprig of spruce in the left. The body is painted black, and he wears a kilt of cotton and wool.

F3: Kachina Mana, Hopi

The Kachina Mana (“maids”) are actually costumed men, who provide the musical rhythms for the Home Dance using rasps made from sheeps' shoulder blades. Their hair is dressed in the two large whorls characteristic of unmarried women, though – curiously – the half-mask has a black horsehair “beard.” They wear traditional Hopi women's costume, including a blanket, black dress, woven belt and white buckskin moccasins.

F4: Yeibichai Dancer, Navajo

The Yeibichai or Night Chant ceremony is a major winter ritual to cure mental distress, and can only be held when the snakes are asleep and there is no danger of lightning. This figure represents one of the Twin War Gods, Born-of-Water; his mask and body are painted with hourglass designs, which represent scalps.



Mescalero Apache “Crown” (Gaan)
Dancers impersonate the mountain spirits, who drive away any evil that may disrupt religious ceremonies; these were photographed in the 1940s near Ruidoso, New Mexico – compare with Plate E1. In recent times Gaan dancers are conspicuous at the “Girls’ Coming-Out Ritual,” and in non-religious versions for public performance.

F5: Shalako, Zuni

Shalako ceremonies are held at the winter solstice, to bless newly erected houses and give thanks for the harvest. Impersonating the Couriers of the Rain-Makers, the Shalako begin visiting the new homes at sunset. The eagle-feather headdresses and masks raised on poles held beneath the blankets give them a height of between 6 and 10 feet.

G: WOMEN, 1880–1930

G1: Acoma woman, 1880

The basic Pueblo women’s costume features a small blanket wrapped around the body under one arm and fastened over the other shoulder. She also wears a woven sash, and moccasins with white buckskin knee-length leg wrappings. Acoma pottery often reproduced prehistoric ceramic forms and designs; as well as the type of decoration shown, bird and animal figures were also popular.

Southwestern Indians were weaving textiles from plant and animal fibers as long as 2,000 years ago. Cotton was introduced from Mexico in c. AD 200, gradually replacing other fibers, and by 800 the ancestral Pueblo Indians had developed a vertical loom that is still in use. Wool became available following the Spanish arrival in the upper Rio Grande Valley in 1598 and their introduction of sheep.

G2: Navajo woman, 1900

Her hair is tied back in the traditional *chongo* style, and she wears necklaces of silver and turquoise. Navajo women wore a two-piece woollen dress joined at the shoulder, but by the late 19th century they began to adopt long cloth dresses, and velvet blouses decorated with coin-silver buttons. She holds a baby in a cradleboard with a sunshade.

G3: Hopi girl, 1910

Hopi girls arranged their hair in two large whorls, held by a wooden *guela* rolled inside, when they became eligible for marriage; this is known as the “Butterfly” or “Squash-Blossom” style. Her woollen *manta* blanket is held by a sash. Hopi men usually did the weaving of cotton or wool, at home or in a *kiva*.

G4: Mohave woman, 1900

The Yuman peoples of the Colorado River wore little clothing before the American era. They practiced facial and body tattooing for both sexes. The Mohave and Yuma made netted beadwork for large cape-collars.

G5: Hopi Butterfly Dancer, 1930

For this dance in late August girls wear elaborately-painted wooden *tablita* headdresses with symbols of rain clouds, black woollen *mantas* and boot-moccasins. Although

butterflies do figure in Hopi folklore the Butterfly Dance is now a largely social affair, performed on open plazas without initial *kiva* ceremonies.

H: MODERN DANCE CEREMONIES

H1: Jemez Deer Dancer, 2007

The Rio Grande Pueblos have a series of dances, often taking place in winter, that pay tribute to animals that have traditionally provided food – the buffalo, deer, and antelope. This dancer wears an embroidered cotton kilt and a deer-antler headdress; his two sticks symbolize the animal’s front legs.

H2: Yaqui Deer Dancer, 1970

Although the Yaqui were originally a Mexican tribe many now live in southern Arizona. They retain this ancient hunting ritual in which the deer is honored for letting itself be killed for food. The dancer mimics the animal’s movements while wearing a deer’s head, the antlers often decorated with red ribbons.

H3: San Ildefonso Side Dancer, 1990

During winter performances of animal rituals, Pueblo dancers usually form lines or the sides of a square. This dancer wears an eagle-feather headdress with one horn; he carries a bow and arrow as symbols of a hunter, and dance movements represent the elk, antelope and buffalo. Meanwhile *koshare* (clowns) – often dressed as white men – appear between the dancers.

H4: Hopi Hoop Dancer, 2010

The origins of the Hoop Dance are unknown, but it may originally have been a re-enactment of mankind’s emergence from the underworld. The dance has been a popular acrobatic performance at Southwestern Indian public exhibitions for many years. This dancer displays old Hopi designs on his shirt and apron.

H5: Pojoaque Buffalo Dancer, 1990

The power resident in the buffalo headdress worn during this Rio Grande Pueblo ritual is often invoked after the dance by touching a sick person with it. The wooden rod represents lightning.

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Dedication

This book is dedicated to the continued support of my family, Nancy, Sarah and Polly; and to the memory of Cath Oberholtzer of Cobourg, Ontario – a scholar and a friend.

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BACK COVER IMAGES

Top Right:

Gonkon, a Kiowa Apache photographed in 1894. He wears a fringed buckskin shirt typical of the Southern Plains, and holds a beaded eagle-feather fan; both reflect the culture of the Kiowa tribe, among whom the Kiowa Apache then formed a band.

Bottom Right:

Hongee, a Hopi man painted c. 1898 by W.A. Burbank. He wears a skin mantle over his shoulders and holds a helmet-mask, its large snout made from hinged gourd halves. It probably represents a Nataacka or "Black Ogre" spirit; such masks are worn during the Powamu Ceremony, to frighten children who have misbehaved.

OPPOSITE **A Navajo silversmith, photographed in about 1900. Silverwork began to be made at about the time of the Navajos' imprisonment at Bosque Redondo in the 1860s, at first simply hammered from silver dollars and pesos. Casting had begun by 1875; from about 1890 steel dies were copied from those used by Mexican leather-workers; and from 1900 the tourist trade led to much greater production. "Squash blossom" women's necklaces copied both Mexican and Moorish designs; *conchas* were copied from the Plains Indians, and buckles and belt studs soon became popular.**